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## YOUR PROBLEMS

This year, the month of April begins with the Feast of the Resurrection of Our Lord. Sincerely we wish each of our readers a Happy Easter. As the stone was rolled back miraculously, so may all your problems be solved by the grace of the risen Christ.

### Morale

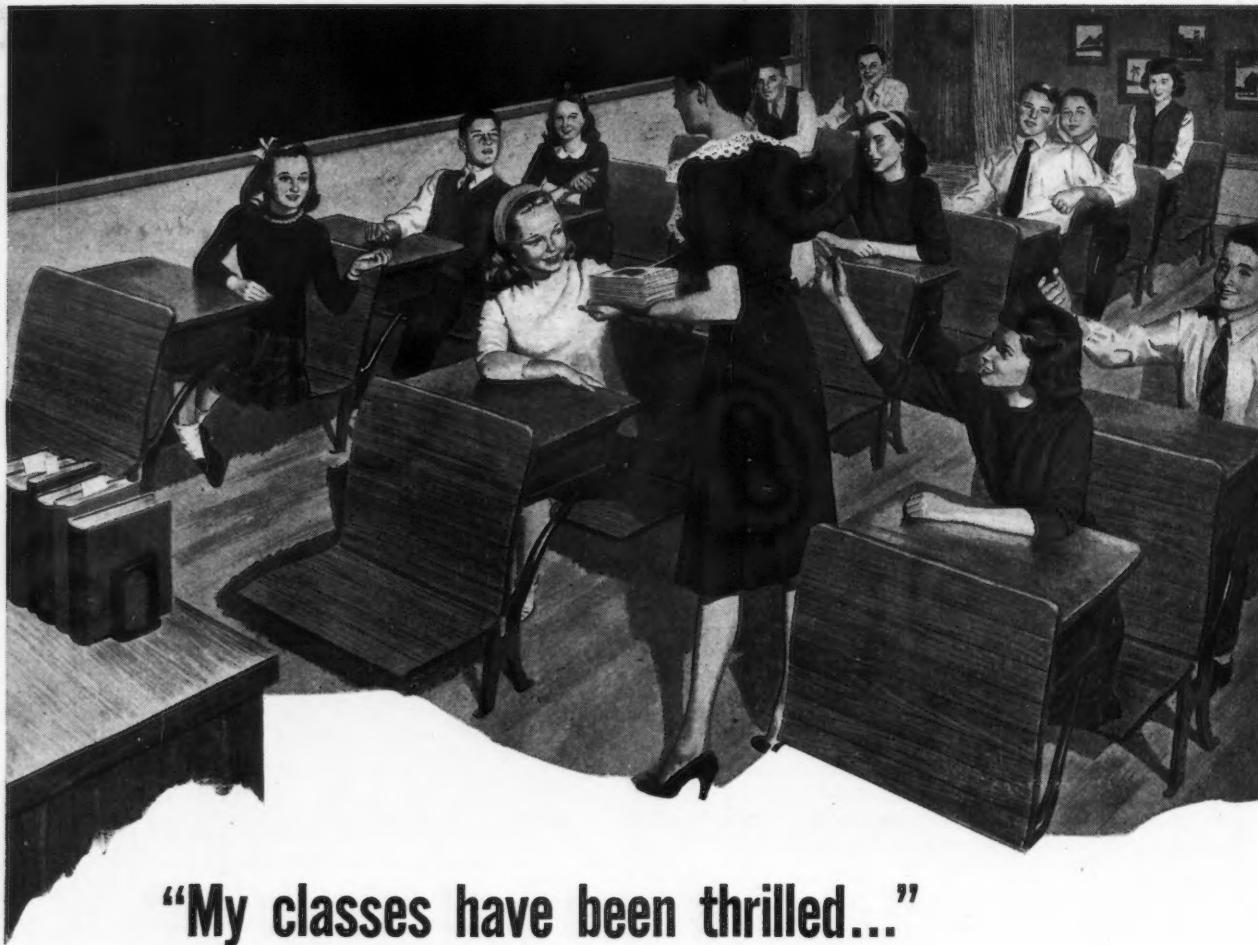
The morale of your pupils is, definitely, one of your problems. The morale of an army assumes great importance in time of war; the morale of your pupils is of tremendous importance at all times. Sister Agnes Leona discusses music as a builder of morale. Her words will help you to create enthusiasm in your school music. Leslie Dunkin remembers the teacher who built morale in every recitation. That is the kind of teacher you want to be.

### Dramatization

Try "A Branch of Palm," by Brother Francis, as a practical summarizing and clinching of the study of the liturgy of Holy Week and Easter. Dramatization of what you teach is a powerful aid to understanding. Another example is "Becoming a Citizen," a pupil's dramatization of his lesson in civics. And on page 116 you will find a dramatization of a missionary's martyrdom.

### Books and Supplies

A problem of great importance to principal and teachers is the selection and purchase of the books, maps, charts, visual aids, supplies, and equipment needed in the school. The advertising pages of your Journal serve as a convenient market place in which you can shop for what you need. Reading the advertisements in your Journal is an education in modern education.



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# The CATHOLIC SCHOOL JOURNAL

VOL. 45

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No. 4

## MUSICAL MORALE

*Sister Agnes Leona, S.S.J.\**

WHEN one of our "goodly fellowship" urged another music article for long-suffering grade teachers, the writer protested feebly, "Why not have Miss C— do it?" (The young lady is a talented musician.) "Because," with a sweeping look, "she knows *nothing* about the grades!" That, then, is my excuse for offering another experiment for consideration.

It has been the lot of more than one teacher to meet a quiet but determined wall of resistance when introducing the music period. There may be several reasons for this: Do we assign a period of "theory" when fatigue has chained spontaneous effort? If knowledge is best imparted in an atmosphere of calm thoughtfulness, the mental jogging required to prod a tired class along is not conducive to love of a subject. It is here, more than anywhere else, that the influence of personality must not be sacrificed.

Childhood memories recall the happy voice and capable hands of a beloved instrumental teacher. How I loved to watch her dimpled fingers ripple up and down the piano keyboard!

"Take your scales in thirds, now—and sixths," showing me "how" as the boys would say "with the greatest of ease." "Try them in rhythms, for a change, in quarters, eighths, sixteenths."

I carried her air of happy confidence home with the exercise books in the portfolio and even my poor, patient mother enjoyed the practice in "velocity"—in "style and expression"! Sister never showed nervousness; she seemed to command respect from adult pupils as well as school girls; it was this patient, self-reliant firmness that won the admiration of all her students.

### What About the Music Course

There seems to be today two viewpoints on the content of a music course, the one stressing skill in technical knowledge and note reading, the other placing emphasis on singing for pleasure's sake, producing music from an appreciation of it. A teacher of experience is not long in deciding which methods elicit more enthusiasm from her pupils.

"Donald and Dorabel, will you kindly pass Music Book X?"

"Oh, music!" An epidemic of up-turned noses sweep the class. It is much as if, to some, you had offered to administer a dose of arsenic. What is the basis of the dislike, at least one fourth of the class, notably the boys, evidence at the music period?

### Forcible Feeding

Let us suppose that we were all subjected to a technical course, to the content of which we were either indifferent or hostile, over a period of four years, with the inducement that we would surely enjoy the fifth. How many would submit with a good will? The technique of sight reading alone, seems, in my experience, an insurmountable barrier, to the majority of any normal class. "We can read, Sister," explained a group of eighth-grade girls recently, "only not as fast as you do!" Yet the assignment in two different parochial systems with which I am familiar covers not only a large part of a technical reader but training in reading the Gregorian staff as well. Can a child be expected mentally to juggle a four-line and a five-line staff while enjoying the process? "We never use it, Sister!" was the significant remark when graduates spoke of their vocal training. Suppose they made a like

use of the skill they had gained in other elementary subjects?

Let us adopt for our thesis the axiom that sight reading in vocal music is more difficult than reading for instrumental work. How many pupils in the time given to music can master the difficulties of musical theory, mentally adjust themselves to two types of staves, absorb the very definite technique of the plain chant—and still build up a repertoire of songs they really like to sing? The result of all these obstacles is the defense mechanism used in later years (with both hands raised in protest) "Not I! I *can't* sing!"

All these difficulties contribute to an attitude on the part of teachers and pupils that gives to music an unfortunate status. "I loved music as a child," confided a friend as we trotted along the corridor, "but I *hate* to teach it!" Now, perhaps with this sad story as a beginning, you wonder why I called the article "Musical Morale"? "She needs a big dose of morale, herself!" you may be thinking by this time. Yet the problems themselves offer a challenge for some sort of remedy.

### Coax the Boys to Sing

Memory recalls a family "across the street" whose father, a Y. M. C. A. instructor, regaled himself, his boys, and the neighbors on summer evenings with "Li'l Liza Jane" and other interminable ditties. Did they *sing*? Any of my contemporaries would agree that these minstrels ran a close second to the "mechanical" piano a few houses away, even when the said instrument was "driven" by electricity! I share the conviction of more than one experienced teacher, that boys will sing, if you give them the type of music suited to their tastes. With this idea in mind, we began

\*Nazareth College, Brighton Station, Rochester, N. Y.



— Authenticated News Photo

*Gathering Easter Palms in Lower Italy. The white leaves of the palm crown are compressed for ten months in preparation for cutting as Easter palms.*

our "projeci" with a rhythmic "Sea Chantey" (written in "numbers" on the blackboard), followed by a round "Row, Row, Row, Your Boat" as an introduction to part singing. A sleepy blonde in a front seat, who presumably has "a low percentage of hearing" (*dear Avery!*) suddenly caught the idea. Stopping his ears tightly to aid concentration, he emitted a triumphant sound that soon became a whole trombone section! And I had never heard Avery sing; I thought he was "tone deaf"!

Certainly, boys have as much musical talent, potentially, as girls; they enjoy "making" music — but the wan, anemic type of song offered them has no kinship to their needs or experience. Can you im-

agine a husky eighth-grade boy, whose ambition is to qualify for a pilot's license, "Sure, 'Ster, when I'm sixteen!" settling himself to sing of "Snowflakes" and "Fairies" and the water in his shoe? Our procedure, the insistence on evaluating theory, as well as the materials used, has tended to discourage boys' efforts. They suspect that music belongs to the world of "gurrls," anyway!

#### Possibilities of Music

Many of us have been a bit puzzled that the outcomes of our music courses have not fitted in with the objectives. It was my privilege to meet a group of girls, a few years ago, who were interested in forming

a glee club. Although they were all of senior high school and college level, few of the number could read at sight at all. It is easy to imagine the difficulties of trying to sing three-part and four-part numbers (they wished to prepare for their first "concert") when the group was composed, almost entirely, of rote singers! Since I was only substituting, I turned, with the idea of accomplishing *something* to a "Kyrie" of a Mass familiar to them. "Here," I thought, "they will at least remember a Mass they sang in school!" To my amazement, we were still laboring over the reading of it at the end of our practice! Let me say, too, that this was at a school where the vocal teacher had regularly and faithfully carried out a full music program in all the classrooms. What is the answer to the difficulty? To quote Dr. Kwalwasser in his *Problems in Public School Music*:

"Music has not established itself as a core subject, in spite of the fact that it is potentially vital to the child and curriculum. If music could improve the quality of work the child could do in arithmetic, if it could stimulate to better work in spelling or reading, it would be an energizing force second only to athletics. It would refresh the fatigued mind of the child and restore it to working condition. None," he complains, "have exploited music for these properties." What an opportunity lies here for achievement!

Suppose, instead of requiring an over-emphasis on theory, which, to most students who are not future musicians, is almost labor lost (without love) — suppose the music program could be so reorganized as to allow for a number of supplementary songs to be sung as a part of frequent relief periods, perhaps when introducing a new subject. Patriotic songs are a good choice in rousing a spirited response. As to other types, a brief study of patterns will show that a vigorous melody, characterized by wide intervals will suggest enterprise, adventure, victory. The 6/8 tempo, suggestive of hunting songs, sea chanteys, boat songs, carries a sense of exhilaration; ascending figures in a series are expressive of joy. Why not seize the opportunity to guide by elevating influence, the emotions that children long to express through melody? For the children who are particularly musical, and could reach greater difficulties in theory and part singing, why not segregate them, in order to give them greater opportunity? It is quite foolish to expect the entire group to interest themselves in advanced work.

#### Better Than Ever

Let me suggest another reason for this musical outlet. In the *New York Times*, Ernest Hutcheson makes this plea, in commenting on the place of music in the life of today:

"I call for music. Not music as usual, but more music and better music than ever and music brought increasingly within the reach of the multitudes who will need its divine solace in grave days to come."

It is obviously the duty of teachers to lead their classes in a spirit of courage. Camp songs, songs of good fellowship, rounds, humorous songs of the "Limerick" type, as well as stirring selections from operatic numbers, not to mention the folk songs of every country, will leave little chance for depression, even when we must stave off childish hysteria and morbid reaction of more timid spirits.

Mr. Hutcheson again says:

"And I especially call on the communities themselves to sing. If we go on our appointed way singing, there is no doubt that we shall travel faster and more happily and reach our goal sooner."

Lest you are still unconvinced, feeling, perhaps, that this is an added burden to carry in an already overcrowded program, let me suggest the properties psychologists have attributed to music: It reawakens energies; it acts as a calmative in irritation and excitement; again, it becomes a mild excitant in time of depression. The selection of material is most important, of course. The teacher may rely upon definite principles suggested here, and on a number of good texts which deal with the effect of music on the child both from a psychological and physical point of view. Teach songs by rote, if you will, by the figured system if time permits—in any way that will be quickly effective, by any means that will stimulate the child's affectionate interest! On this the future of musical America can and must depend!

Let me conclude my suggestion with the advice the same musician offers to teachers:

"I call on teachers to remember that they are not merely giving instruction in the technique of a 'skill,' but that by imparting the knowledge and practice of art, they are directing the minds and souls of their pupils to an ennobling sense of loveliness and the power to express it, perhaps even to the creation of a new beauty for the enrichment of life."

If we are defending our culture and our way of life, let us use music, the most universally appealing of the arts, as a stimulus to nobler ideals—as a guide to the Living Source of Uncreated Beauty, "whom to know is to live, and to serve is to reign"!

#### Bibliography

- Psychology for the Music Student*, Walter Samuel Swisher
- Short Studies in Musical Psychology*, Charles Farnsworth
- Problems in Public School Music*, Jacob Kwalwasser

#### Articles

- "The Arts Unite," Howard Taubman, *N. Y. Times* Jan. 11, 1942
- "Appeal for Continuance of Music," Ernest Hutcheson, *N. Y. Times*, Jan. 18, 1942

The following list may be a lead to more of your favorites:

#### Sea Songs

- Sailing, Godfrey Marks
- Blow the Man Down, Old Sea Song
- Were You Ever in Rio Grande
- Sea Chantey, Kountz
- Canadian Boat Song, Canadian Folk
- Voyageur's Song, Canadian Folk

#### Negro Spirituals

- Lis'en to De Lam's Heaven, Heaven

#### Camp Life

- Camp Fire, Kountz
- Bugle Song (Tennyson), Lester

#### Cowboy Songs

- Home on the Range
- Git Along, Little Dogies

#### Patriotic

- Yankee Doodle
- Dixie
- When Johnny Comes Marching Home
- Dutch Hymn of Thanksgiving, Dutch Folk
- Star Spangled Banner
- Columbia, the Gem of the Ocean
- America the Beautiful

#### Art Songs

- Lullaby, Brahms
- Serenade, Schubert
- Hark, Hark the Lark, Schubert
- Songs My Mother Taught Me, Dvorak
- Who Is Sylvia?, Schubert

#### Adventure

- March of Men of Harlech, Welch
- A Hunting We Will Go
- John Peel, English
- Hunting Song, Old Highland
- Life on the Ocean Wave, Russell

#### Song Collections

- Two Hundred Songs, Kwalwasser, pub. by Turner E. Smith & Co., Atlanta, Ga.

Songs for Junior High School Boys, Wright and Lester  
Year-Round Song and Chorus Book, pub. by Gamble Music Co., Chicago  
Songs for Every Purpose and Occasion, Hall McCreary Co.

#### Humorous

- O Susanna, Foster
- Alouette, Canadian Folk
- Old McDonald
- Limericks
- Li'l Liza Jane, de Lachan
- A Merry Life, Denza
- Good Night, Ladies

#### Fellowship (rounds)

- Wake From Slumber
- Scotland's Burning
- Three Blind Mice
- The Huntsmen
- Row, Row, Row Your Boat
- Lovely Evening
- The Scale, Beethoven

#### Folk Songs

- Let Me Dream Again (Danny Boy) Londonderry Air
- I Dream of Jeanie, Foster
- My Old Kentucky Home, Foster
- Old Folks At Home, Foster
- Loch Lomond, Scotch
- Drink To Me Only, English
- O, Dear, What Can the Matter Be?, English
- Killarney, Irish
- The Minstrel Boy, Irish
- Galway Piper, Irish
- Kerry Dances, Irish
- All Thru the Night, Welch
- Peter, Peter Paul, Czech
- O Sole Mio, Italian
- Santa Lucia, Italian

#### Operatic

- Soldiers' Chorus, "Faust," Gounod
- Thou Gentle Flower, "Faust," Gounod
- Over the Summer Sea, Verdi
- Then You'll Remember Me, Balfe
- Little Buttercup, Gilbert and Sullivan
- When I Was a Lad, Gilbert and Sullivan



Posters on The Mass, Designed by Pupils of the 7th and 8th Grades, St. Michael's School, Wausau, Wis. The contest was conducted by the Catholic Women's Council. Posters were made under the direction of the Felician Sisters.

# Public Transportation for Pupils of Private Schools

## III. Transportation and the Child-Benefit Theory

Sister M. Lawrence Wilson, O.S.U. \*

IN THE controversy which has arisen over the question of transportation of pupils to private schools at public expense, the issue as to whether the child or the institution is benefited has been the major one involved. The problem of public transportation of private school pupils would be settled, in great measure, if a satisfactory answer could be found to the question: "Is money expended for transportation to and from school a benefit to the child or an aid to the institution he attends?"

Those who favor free transportation for private school pupils believe that transportation should be given these children on the basis that such service is an aid to the child rather than the school he attends; those who oppose free transportation for private school children maintain that any such provision benefits, indirectly at least, the private institution and, therefore, is a violation of the Fourteenth Amendment to the Constitution of the United States which prohibits, through the "due process" clause, the expenditure of public funds for a private purpose. It seems that if the question of the beneficiary of the transportation service could be settled, other controversies soon would be eliminated.

One of the chief sources of confusion arising from this issue is the meaning of the term, "sectarian" as applied to schools. There are many interpretations of the word, and Gabel in his investigation noted no less than thirteen different criteria for defining a sectarian or non-sectarian school.<sup>1</sup> In view of this fact it is not surprising that there is a disagreement among legislatures and courts as to what constitutes aid to a sectarian institution.

### Statutes Concerning Aid to Sectarian Schools

The disagreement among legislatures as to whether or not transportation of private school pupils at public expense is a use of public money for a sectarian purpose is revealed in the statutes of some states which provide public transportation even though their Constitutions prohibit the use of public funds for a private purpose, while others refuse transportation to private school pupils on the theory that such expenditure is a violation of their constitutional amendment which prohibits the use of public funds for a private purpose. All states which, either by statute or mutual agreement between public and private school administrators, transport private school pupils at public expense, also have statutes which forbid, expressly or by implication, the expenditure of public funds for a private or sectarian purpose.

**Louisiana.** The Constitution of the State of Louisiana expressly forbids the use of public funds for aid to any sectarian school.

<sup>1</sup>Rev. Richard Gabel, "Religion After the Adoption of the Federal and State Constitutions," *The Catholic Educational Review*, September, 1940, p. 387.

No public funds shall be used for the support of any private or sectarian school.<sup>2</sup> In spite of this provision, the state of Louisiana, acting on the belief that the child is the beneficiary of the transportation service, grants the same privileges to private and parochial school children as are granted to public school pupils.

**Oregon.** In granting transportation to private school pupils, Oregon does not consider such provision a violation of the amendment to its Constitution which states:

No money shall be drawn from the treasury for the benefit of any religious or theological institution.<sup>3</sup>

Transportation is granted to all children, under certain conditions, in this state on the principle that the child and his parents are the ones benefited. The state compels attendance at school, and the legislature of the state of Oregon bases its provision for transportation on the theory that the child should receive this service as a means of helping him to abide by the compulsory attendance law of the state.

**Rhode Island.** In the Rhode Island statute regarding the use of public funds, there is no mention made of the use of public funds for a sectarian purpose. The statute refers to the support of the public schools.

The money which now is or which may hereafter be appropriated by law for the establishment of a permanent fund for the support of public schools, shall be securely invested, and remain a perpetual fund for that purpose.<sup>4</sup> Any controversy which would arise in the state of Rhode Island over aid to a sectarian school by the provision of public transportation to private school pupils could not be supported by constitutional pronouncement except indirectly through definition of what constitutes a public school. It is implied in the statute that private school pupils may not be aided by the public fund, but it is not actually stated. However, since the law permitting districts to grant transportation to private school pupils went into effect in 1936, there have been no controversies in this state over the law.

**Kansas.** The Constitution of the State of Kansas speaks of the control of the common school fund by a religious sect.

No religious sect or sects shall ever control any part of the common or university funds of this state.<sup>5</sup>

Kansas, nevertheless, supplies transportation to private school pupils and, although there

has been some discussion on the constitutionality of such provision, no legal action has been taken to determine whether or not transportation given to these pupils involves a control of the common school funds by a religious sect. At present it is commonly held in Kansas that no such control exists, and that the pupils are benefited and not the school by granting public transportation to all children under certain conditions.

**California.** California has a statute which prohibits the use of public money for a sectarian purpose. Yet, in spite of the wording of the following statute, transportation is granted to all pupils in California, regardless of the school they attend, on the basis that transportation is an aid to the child in helping him to attend school.

No public money shall ever be appropriated for the support of any sectarian or denominational school or for any school not under the exclusive control of the officers of the public schools . . .<sup>6</sup>

**New Jersey.** The Constitution of the State of New Jersey has the following statute regarding the use of public funds for the support of free schools:

The fund for the support of free schools . . . shall . . . remain a perpetual fund; and the income thereof shall be annually appropriated to the support of public free schools . . . and it shall not be competent for the legislature to borrow, appropriate or use said funds, or any part thereof for any other purpose, under any pretense whatever.<sup>7</sup>

The New Jersey statute states that the income from the perpetual fund should be used in support of the public free schools only, but transportation is granted to private school pupils in this state on the basis that the use of this money is for the pupils and not for the institution they attend.

**Illinois.** The Constitution of the State of Illinois makes it illegal to supply public funds for aid to any sectarian purpose by the following amendment:

Neither the general assembly nor any county, city, town, township, school district, or other public corporation shall ever make any appropriation, or pay from any public fund whatever, anything in aid of any church, or sectarian purpose, or to help support or sustain any school, academy, seminary, college, university or other literary or scientific institution controlled by any church or sectarian denomination whatever . . .

When the Illinois legislature in 1933 enacted the law granting private school pupils free transportation under the same conditions as those governing free transportation for public school children, the governor returned the bill unsigned but it became a law without his signature. At that time the legislature believed that the purpose of the bill was to help those parents, whose children were in

<sup>2</sup>Mary Manse College, Toledo, Ohio. These articles are extracts from a master's thesis submitted to Fordham University, New York City. The first appeared in January; the second in March.

<sup>3</sup>Constitution of the State of Louisiana, Art. XII, Sec. 13, cited in *State Aid for Private and Sectarian Schools*, p. 9.

<sup>4</sup>Constitution of the State of Oregon, Art. I, Sec. 5, cited in *State Aid to Private and Sectarian Schools*, p. 19.

<sup>5</sup>Constitution of the State of Rhode Island, Art. XII, Sec. 2, cited in *Ibid.*, p. 20.

<sup>6</sup>Constitution of the State of Kansas, Art. VI, Sec. 8, cited in *State Aid to Private and Sectarian Schools*, p. 8.

<sup>7</sup>Constitution of the State of California, Art. IX, Sec. 8, cited in *State Aid to Private and Sectarian Schools*, p. 4.

<sup>7</sup>Constitution of the State of New Jersey, Art. IV, Sec. 7, cited in *Ibid.*, p. 14.

<sup>8</sup>Constitution of the state of Illinois, Art. VIII, Sec. 3, cited in *State Aid to Private and Sectarian Schools*, p. 7.

need of transportation, to exercise their constitutional right to freedom of choice in regard to the school their children attended.

Answering some objections made to the Illinois bill as this transportation bill was called at that time, Gallagher, in the *Chicago Tribune*, says:

This law is merely an obvious, sensible, and economical remedy for a difficulty which exists in many rural sections. It may be unconstitutional but until the courts have ruled, it is quite possible to take the other view. One might hazard the opinion that the kind of support contemplated and forbidden by the State Constitution is something more direct and substantial than taking children for a ride to private schools in public school buses.<sup>12</sup>

There is still some doubt in the state of Illinois as to the legality of the statute in the school law which provides transportation at public expense to private school children. However, since the Supreme Court of the state has not passed on the question, private school pupils are transported at public expense. If a controversy should arise and the matter were taken to court, the issue involved would be the beneficiary of the service. At present the child is considered the one benefited rather than the school he attends.

**Indiana.** Indiana has a provision in its constitution which states that religious institutions may not be benefited by the public fund.

No money shall be drawn from the treasury for the benefit of any religious or theological institution.<sup>13</sup>

Transportation of private school pupils at public expense is not considered a violation of this statute since the child receives the benefit of the facilities offered.

**New York.** New York provides against aid to a denominational school in the same Article and in the same Section which provides transportation of children to and from school.

Neither the state nor any subdivision thereof shall use its property or credit or any public money, or authorize or permit either to be used, directly or indirectly, in aid or maintenance, other than for examination or inspection, of any school or institution of learning wholly or in part under the control or direction of any religious denomination, or in which any denominational tenet or doctrine is taught, but the legislature may provide for the transportation of children to and from any school or institution of learning.<sup>14</sup>

The words, "directly or indirectly," are often used as an argument against granting transportation at public expense to private school pupils. Some are of the opinion that such transportation is an indirect aid to the institution. The New York statute, prohibiting "direct or indirect" aid to a denominational school, in one line and granting public transportation to any school in the next, offers an interesting situation. Clearly it would seem that in New York, transportation is not considered an aid, "direct or indirect," to a denominational school but is rather thought to be a benefit to the child and not the school in which he is educated.

**New Hampshire.** New Hampshire in its constitutional amendment concerning the use of public funds for a private purpose states that no money raised by taxation may ever be used for a religious school, although it is the duty of the legislature to encourage private schools.

Roy Gallagher, "Editorial," *Chicago Tribune*, November 1, 1933.

<sup>12</sup>Constitution of the State of Indiana, Art. I, Sec. 6, cited in *State Aid to Private and Sectarian Schools*, p. 7.

<sup>13</sup>Constitution of the State of New York, 1938, Art. XI, Sec. 4, cited in *Ibid.*, p. 15.

Knowledge and learning . . . being essential to the preservation of free government . . . it shall be the duty of the legislature . . . to cherish . . . all seminaries and public schools, to encourage private and public institutions . . . provided, nevertheless, that no money raised by taxation shall ever be granted or applied for the use of the schools or institutions of any religious sect or denomination.<sup>15</sup>

In New Hampshire transportation to private schools is considered an aid to the child and not to the institution. Therefore, providing transportation is not a violation of the above statute in the opinion of the attorney general given on June 22, 1937. He stated at that time:

Our constitutional limitation "that no money be raised by taxation shall ever be granted or applied for the use of the schools or institutions of any religious sect or denomination," in my opinion, relates to aid to such schools and institutions as distinguished from the pupils thereof and does not in any way prohibit aid to a pupil in getting to and from school. There is a clear difference between granting money for the use of a school and aiding a child in getting to and from that school. . . . Free transportation to and from school is a direct benefit to the child transported. Such a service is not for the use of the school. Furnishing such service at public expense does not lift from the school a burden which it customarily bears. The cost thereof is not granted or applied for the use of the school but for the pupil. I, therefore, believe that it is within the power of the district to extend the benefits of school transportation to pupils of parochial or other private schools under the same circumstances as now are enjoyed by pupils of public schools.<sup>16</sup>

**Michigan.** Michigan has the following statute in regard to aid to religious schools:

No money shall be appropriated or drawn from the treasury for the benefit of any religious sect or society, theological or religious seminary; nor shall property belonging to the state be appropriated for any such purpose.<sup>17</sup>

Transportation of private school pupils at public expense is not a violation of this statute according to the opinion of authorities in the state. Private school pupils are taken to and from school at public expense, provided that transportation is furnished for public school children in the district.

**Massachusetts.** The constitutional provision in the state of Massachusetts concerning aid to private schools reads as follows:

. . . no grant, appropriation or use of public money or property or loan of public credit shall be made or authorized by the commonwealth or any political division thereof for the purpose of founding, maintaining, or aiding . . . any other school, or any college, infirmary . . . or educational, charitable or religious undertaking which is not publicly owned and under the exclusive control, order, and superintendence of public officers or public agents authorized by the commonwealth or Federal authority or both . . .<sup>18</sup> Massachusetts provides free transportation to private school pupils as an aid in keeping the compulsory education law.

From the statutes of the states which provide transportation to private school pupils, it can be seen that each of these states has a definite statute which expresses or implies that public funds may not be used for a private or sectarian purpose. In the opinion

<sup>12</sup>Constitution of the State of New Hampshire, Part II, Sec. 83; cited in *State Aid to Private and Sectarian Schools*, p. 14.

<sup>13</sup>Attorney General of the State of New Hampshire, Letter to the State Commissioner of Education, June 22, 1937.

<sup>14</sup>Constitution of the State of Michigan, Art. II, Sec. 3, cited in *State Aid to Private and Sectarian Schools*, p. 11.

<sup>15</sup>Constitution of the State of Massachusetts, Art. XLVI, cited in *Ibid.*, p. 10.

of the legislatures of these states, such transportation is an aid to the child and not to the institution he attends, and therefore, is not against the constitutional amendment which prohibits the expenditure of state funds for a private purpose.

Besides the statute of the various states which provides transportation to private school children even though these same states have a constitutional amendment stating that public money may not be used to aid a private school, competent opinion has been expressed regarding the beneficiary of free transportation. There has been much argument on both sides of the question, and, here again, logic and justice must be the guiding forces.

#### Court Decisions

On the issue of the one benefited by transportation facilities, a New York case, *Judd vs. Board of Education*,<sup>19</sup> brought out the opinion of some of the judges on this question. Judge Rippey answered the objection that transportation to private schools is not an aid to the institution, but rather an aid to the pupil. He argued that this theory is entirely without substance since it ignores both the purpose of the constitutional amendment forbidding aid to a denominational school, as well as the exact wording. The judge was of the opinion that there could be no misunderstanding the words, "directly or indirectly," which are used in the amendment prohibiting aid to a private school.

Aid furnished "directly" could be that furnished in direct line, both literally and figuratively, to the school itself. . . . Aid furnished "indirectly" clearly embraces any contribution to whomsoever made, circuitously, collaterally, disguised, or otherwise not in a straight, open, and direct course for the open and avowed aid of the school, that may be to the benefit of the institution or promotional of its interests and benefits. Free transportation induces attendance at school. . . . Without pupils there could be no school. It is illogical to say that furnishing of transportation is not an aid to the institution while the employment of teachers and furnishing of books, accommodations and other facilities is such an aid.<sup>20</sup>

In the dissenting opinion expressed in the same case, Judge Crane took the position that transportation is not an aid to the school, but rather is a help to the child to enable him to get to and from the school of his choice. Schools are not benefited, according to Judge Crane.<sup>21</sup> The enrollment is usually settled before transportation provisions are made. The judges who agreed with Judge Crane saw only one benefit which might possibly be applied to the institution. Some parents might place their children in a religious school if they knew that transportation were to be provided for them. However, it is not the purpose of the constitutional amendment regarding the use of public funds for public schools only to thwart the schools where religious instruction is given.

In the case just cited, the court gave the decision against providing transportation at public expense to children attending private schools. *The New York Times* upheld the opinion of the court and this was answered in an editorial in *America* which clearly pointed out that it is illogical to forbid private school pupils to participate in the

<sup>19</sup>Judd vs. Board of Education of Union Free School District, No. 2, New York, cited in Hamilton and Mort, *The Law and Public Education* (Chicago: The Foundation Press, Inc., 1941), p. 232.

<sup>20</sup>Hamilton and Mort, *op. cit.*, p. 232.

<sup>21</sup>Ibid., pp. 237-238.

free transportation privilege. If these children are deprived of free transportation, then they should be deprived also of other state supported facilities.

Does *The Times* hold that boys and girls, whose parents use their constitutional right to entrust their children to private schools, shall be penalized? Would it forbid these children, should they be injured on their way to school, the use of an ambulance summoned from the city hospital? Would it interrogate a sick child and on learning that it was a pupil in a Jewish, Quaker, Catholic, or Lutheran school, deny it medical attention in a public institution? Would it exclude all such children from the public playgrounds? Would it, in brief, deprive them of any benefit provided by the State for all children in the State, on the ground that they do not attend the public schools? This is an idea borrowed from Hitler. *The Times* needs some elementary courses in American ideals.<sup>20</sup>

The Supreme Court of Delaware, in 1933, declared the legislative act providing free transportation to private school pupils unconstitutional. The basis for this decision was the principle that the institution was aided and this aid was contrary to the statute which denies any part of the school fund to aid a private school.<sup>21</sup>

Free textbooks and transportation are usually classed together in the services provided to some children to help them to get an education. They are considered special benefits, not directly concerned with the educational program. Therefore, any ruling which applied to one, might, by analogy, apply to the other.

In the case, *Cochran et al. vs. Louisiana State Board of Education*, the constitutionality of the statute providing free textbooks to private schools was questioned. The Supreme Court of the United States handed down a decision which should guide all school authorities in the interpretation of the rights of the child in regard to free transportation as well as free textbooks.

One may scan the acts in vain to ascertain where any money is appropriated for the purchase of school books for the use of any church, private, sectarian, or even public school. The appropriations were made for the specific purpose of purchasing school books for the use of school children. . . . The schools are not the beneficiaries of these appropriations. They obtain nothing from them. The school children and the State alone are the beneficiaries.<sup>22</sup>

#### Rulings of Attorney Generals

**Washington.** In 1941, the constitutionality of the bill, making it mandatory on the state of Washington to provide transportation to private school pupils was upheld in an opinion given by the attorney general.<sup>23</sup> He gave his decision on the basis that the service is granted to the child and not to the institution since the institution is in no way helped by the mere fact that the students are transported at public expense. The attorney general said:

It is difficult to perceive how such transportation will unconstitutionally advance religious worship and instruction or how the public facilities employed in this promotion of child welfare will be applied to the support of religious establishments. Children of this country have ever attended, still attend sectarian schools where they

<sup>20</sup>Editorial, "Hitler and the New York Times," *America*, November 5, 1938, p. 109.

<sup>21</sup>H. V. Holloway, Superintendent of Schools, Delaware, *Personal Letter*, January 14, 1943.

<sup>22</sup>Cochran et al. vs. Louisiana State Board of Education, cited in Wm. Montavon, *Free Transportation for the Parish School Child* (Washington, D. C.: National Catholic Welfare Council, 1938), pp. 4-5.

<sup>23</sup>News Item, *Catholic Chronicle* (Toledo, Ohio), August 22, 1941.

have received and still receive spiritual as well as secular instruction. Their religious training will be neither increased nor furthered because they come on public wheels rather than on private shoe leather.<sup>24</sup>

A recent ruling on this question by the Supreme Court of Washington has declared the bill unconstitutional on the basis that it is a use of public funds for aid to sectarian schools to furnish public transportation to private pupils.

**Ohio.** In some states the attorney general has given the decision that transportation of private school pupils at public expense is a misuse of public funds. In 1939, three bills were introduced into the Ohio legislature to give aid to private school pupils. The bills provided for free textbooks and free transportation. The bills were defeated on the advice of the attorney general who ruled that the aid was given to the institution and not to the child alone.<sup>25</sup>

**North Dakota.** The attorney general of North Dakota has denied public transportation to private school pupils because of the statute in the state constitution which prohibits the use of public school money to aid a sectarian school. "Tuition, transportation, and other forms of finance in connection with public schools cannot be provided to non-public school children."<sup>26</sup>

**Massachusetts.** The attorney general of Massachusetts, when asked concerning the constitutionality of House Bill No. 1180 which provides transportation to school children regardless of the school they attend, said that the purpose of the legislation was not to lighten the burden of the operating expenses of the private schools, but to help children to get to school. "Nothing," he said, "would go into the treasuries of private schools, for such a course would be illegal and unconstitutional."<sup>27</sup> This aid must be given on the basis that the child is aided and not the school, otherwise transportation may not be provided for private school children at public expense.

#### Competent Opinion

In the opinion of Johnson,<sup>28</sup> failure to provide transportation at public expense to private school pupils, or to provide any of the special services given to public school children is a glaring example of class discrimination. Transportation, free lunches, medical and dental care are provided by the state to children because they are children of the United States and not because they happen to attend a public school. When these services are not given to the private school pupil as well as to the public school pupil, the condition is deplorable, and in no other phase of American government is there comparable discrimination.<sup>29</sup>

On another occasion, Johnson questioned the logic of forbidding private school children to ride in buses supplied at public expense to pupils of private schools.

<sup>22</sup>News Item, *Catholic Chronicle* (Toledo, Ohio), August 22, 1941, p. 2.

<sup>24</sup>Delbert Woodford, Executive Assistant, Department of Education, State of Ohio, *Personal Letter*, January 14, 1943.

<sup>25</sup>Arthur E. Thompson, Superintendent of Public Instruction, State of North Dakota, *Personal Letter*, January 15, 1943.

<sup>26</sup>Letter of the Attorney General of Massachusetts to the Chairman of the Joint Committee on Education, Supporting the Bill Providing Equal Rights for All School Children," *National Catholic Welfare Council Memorandum*, Supplement No. 1, 1938, p. 6.

<sup>27</sup>Rev. George Johnson, "The Catholic Schools in America," *Atlantic Monthly*, 165:504, 1940, No. 4.

<sup>28</sup>Rev. George Johnson, *loc. cit.*

It is as illogical to forbid the Catholic school child, attending a Catholic school, the use of the tax-supported streets and sidewalks on his way to and from school as to deprive him of tax-supported buses.<sup>29</sup>

The point to be considered in Johnson's argument centers around the question as to whether or not it is logical to deprive private school pupils the use of one publicly supported facility while, at the same time, allowing them to use other public property with no thought of charging for the use.

#### Conclusion

There is no disagreement among the legislatures of the states regarding the expenditure of public funds for a private or sectarian purpose. All are agreed that, according to statute, no such expenditure is permitted. Not all states interpret the statute in the same way. Some states deny any form of aid, including public transportation to private school pupils, on the basis that any assistance to the private institution is unconstitutional. This introduces the issue as to the beneficiary of the transportation. If the institution is benefited, then providing transportation to a private school is unconstitutional according to present statutory pronouncement regarding the use of public funds for a private or sectarian purpose. If the child is the beneficiary, then failure to provide for his transportation to a private school cannot be based on legal statute in any state except Nebraska. Denial must be attributed to some other cause.

Judges have not agreed on the question of the beneficiary of public transportation. Some maintain that the aid is indirectly a benefit to the institution since it helps pupils to get to school and without pupils an institution of learning cannot function. Answering this objection is the opinion that transportation is dependent upon the enrollment, and not enrollment on transportation. In most instances, the schools open; the enrollment of those who will need transportation is recorded, and then plans are made to supply it. In the majority of cases, too, private schools continue to function without the aid of free transportation. Saint Joseph School, Sylvania, Ohio, discussed in a previous chapter of this thesis, is an exception to this.

The private school would continue to exist and to carry on its work in education even if no transportation facilities were offered to the children who attend it. Long before free transportation was given to school children, pupils attended private schools, and they would continue to do so even at the cost of great inconvenience. Any aid in the way of transportation cannot be said to be a means of keeping these schools in existence or of contributing to their support. Rather it appears that transportation should be considered an aid to the child and should be made available to private school pupils who need it.

If the child is the beneficiary of the transportation service, and there seems to be no reasonable basis for denying that he is, then he receives that benefit either as a member of the public school system or as a member of society. If he receives it as a member of the public school system, as some say that he does, upon what logical basis can such provision be made?

<sup>29</sup>Rev. George Johnson, "The Catholic Schools and American Democracy," *National Catholic Educational Association Bulletin*, 1936, p. 80.

<sup>30</sup>See THE CATHOLIC SCHOOL JOURNAL, March, 1945, p. 63. See also, *The Catholic Chronicle* (Toledo, Ohio, September 2, 1938), p. 1.

According to the statutes of all states, school funds raised by public taxes are recognized as being for the use and benefit of public schools alone. No mention is made of aid given to the pupil in the public school directly. The money is supposed to aid the school. Any expenditure for pupil benefit alone is no more legal in the case of public school pupils than in the case of private school pupils unless such provision is made specifically by law.

In the question of transportation, this should be regarded as a supplementary ac-

tivity, outside the educational program of the school, and granted to children as members of a democratic society, and not to one group of children who happen to attend a public school. If transportation were considered and granted on the basis of pupil benefit, and if the question of aid to the school were eliminated from the controversy, the difficulty over transportation of private school pupils at public expense would disappear, and these pupils would receive their just rights in the use of publicly supported buses to transport them to and from their schools.

to do what the great Cook County of Illinois did some years ago. Wise and courageous men took over a belt of land around the city of Chicago outside the city limits and set it aside forever for a people's park. There is room in this wide belt for all the schools of the city if they wished so to use it. A large piece was taken for a zoo. Thus the children may have the joy of visiting the zoo and enjoying the beauties of the great park belt.

It is not necessary to enlarge upon the value of locating schools in parks. Science, nature study, love of birds and animals, knowledge of wild life, play space, fresh air, exercise, and the chance to see cloud pictures all day instead of smoke and dust. Every town, village, and city should move at once to have such a park belt segregated for school purposes. Do it now while the land is to be had. Make it a nationwide action. No apologies need be made for such a move. Condemnation proceedings are easy. One board of education in any place would start the fashion. Who will be the first for this honor?

The country schools may be said to have the use of a perpetual national park, which is true as to the space. However, many of them have such meager financial support that their doors are closed a good part of the year and there is very little equipment for training in subjects other than the purely literary ones.

## Education, the Most Important Industry

### *Gertrude Corrigan \**

**F**ORWARD looking peoples are already planning for that newer and better world that is being won, slowly and painfully, with the blood and tears of men of good will. It is heartening to note the emphasis being laid upon opportunities to be given soldiers to take up training of a specific kind, to fit them for special work, or to make it possible for them to finish their education at college or technical school. This is as it should be. No effort is too great to make the homecoming of the soldiers a solemn festival of duty.

Among the serious considerations of the various Allied commissions is the matter of re-educating the youth of the axis countries in ways of peace and reasonableness. It is quite certain that only the young can be inducted successfully into ways of peace in lands where war and force have been placed above all human virtues.

#### We Have Deficiencies

While recognizing the practical value of education as a means of defeating the Nazi evil, let us ask ourselves if the scheme of education within our own boundaries is as good as it could be. The appalling waste of material that had to be made in the war against the would-be destroyers of freedom should not result in any tightening of the strings on the purse for school expenses. The frightful sacrifices made by our soldiers to save the world from savagery includes defense of all our good institutions of which schools are among the most important. Education has received generous support in this country and we are justly proud of our fine schools. But there is much yet to be done to bring them to the highest efficiency.

There are still large areas of the United States in which children have little opportunity for education. Illiteracy is present in some sections in a high percentage as the war records show. Rural schools do not have enough revenue, in many localities, to keep their doors open except for a short part of the year. Country schools are often inadequate. While large centers of population have fine, showy edifices, well equipped and even luxuriously appointed, in the same city there may be shabby, ill lighted, and poorly furnished buildings in use.

#### Public Health Services

Much attention is being paid to the matter of public health as a national asset. Free eye and dental clinics are being held in many schools and vaccination against communicable diseases administered. These services should be installed in all the schools in the country. A government can afford such health aids in generous measure rather than the loss in national physical standards due to neglect of proper preventive care in early youth. Neglect of precautions is due not alone to poverty but to lack of appreciation of the importance of preventive measures. The means of sanitation should be in every school in the land—city, village, or country. One of these means is almost entirely absent in even well-placed schools. Efficient washing of the hands is an item for daily education since children are naturally careless about it. But few schools have facilities for washing the hands in cleanly conditions. The matter of soaps, towels, and clean basins, is one of continuous training. Public toilets are either a part of decent living or they are a nuisance. Children should not be scandalized by adult neglect in providing one of the perquisites of civilized and refined life.

#### Technical Education Needed

Education now means teaching more than merely reading and writing. It means training for a successful life. If a child has technical proclivities, the fact that equipping a school with trade benches and tools is more expensive than providing literary materials should not deny him the training he needs.

#### Healthful Locations

School buildings should not be located in factory districts. Either the schools should be moved out of such areas or the factories should be placed outside the city limits. Either course can be pursued now that electricity is the servant of the people. The bus system has pointed the way to taking children to places better suited to school purposes.

Now, while the eyes of the world are turned toward that better world we are determined to build for all time, is the opportune moment

#### Give Us the Best Schools

Let this rich and happy land arrange for the best possible schools in the world. Equip them with the latest and the best for the education of the youth who will be in charge of America in the near future. Pay salaries that will secure the best instruction and make that pay a standard of the value of education. Then let the patrons of the system become critical and mindful of methods and management. Regard the school faculty as the responsibility of the patrons. Compare notes with other forward-looking countries to see that we do not get to marking time or that our schools shall not miss any of the good things that others have.

Count up the days and the hours your children spend with the people who manage their school. See that these hours are accounted for in dividends of solid culture and useful information. Make as a first demand upon your schools that they train their youth in thinking clearly and learning to reason logically.

#### ENCOURAGE INITIATIVE

Where are the leaders for tomorrow? Children must be trained to be "self starters." Someone won't always be at their side to tell them how to think or when to act. Encourage, then, individual abilities and interests, the child who suggests another correct way to solve the same problem in arithmetic, another solution for the story presented in an English lesson, another angle of situations discussed in the social studies. Some children may have very little to offer by way of active participation or endeavor. Make the most of these individual differences that each child may make the most of his opportunities. Fan the tiniest spark of initiative. Don't dampen it with lack of response or stamp it out because it stands in the way of routine.—Rt. Rev. Msgr. John J. Bonner, Diocesan Supt., Philadelphia.

# A Survey of Catechetical Methods

Brother Basil, F.S.C.\*

THE analytical study of the many functions of the mind may lead us to forget the essential simplicity of the mind. While we divide its working processes into analytical and synthetical, we should not forget that the mind employs both processes simultaneously. The following classification of catechetical methods is based on the predominance of one of these processes without the exclusion of the other.

Method is the procedure of the human mind in the discovery and demonstration of truth. It follows two general procedures: analysis and synthesis. Analysis resolves a compound into its parts; synthesis reconstitutes the whole from its parts, proceeding from the simple to the less simple. Analysis and synthesis may be either experimental or rational; they are experimental when they apply to facts, to concrete beings; they are rational when they study general and abstract ideas or truths. The analytic procedure is used by two catechetical methods, the Socratic and the Sulpician.

## The Socratic Method

Socrates to discover truth or the concepts common to groups of things used two mutually connected steps: irony and maieutics. Through a set of well-guided questions, the presumptuous mind is forced to self-contradiction and freed from its errors. After undergoing this purification, the mind is ready to bring forth the truth it contains through a set of well-directed questions. The Socratic Method is called *euristic* or *erotematic* because it assists in the discovery of the truth already existing in the mind of the pupil.

In teaching religion, the Socratic Method should be used for the following ends: (1) To review the preceding lesson. (2) To explore the student's mind on the notions it may have on the new lesson. (3) To discover latent errors. (4) To summarize and organize the lesson. (5) To counteract passivity and to stimulate activity.

## The Sulpician Method and St. De La Salle Method

### Origin

St. De La Salle's catechetical method is an adaptation to the school of what he learned and practiced as a seminarian in St. Sulpice Seminary. The Catechetical Method of St. Sulpice owes its origin to Father Olier, founder of the Sulpicians, who, in 1642, with the aid of his seminarians regenerated his parish by organizing the teaching of Christian doctrine.

St. De La Salle had such a great esteem and respect for the catechetical method used by his educators that he adopted it in its entirety, adapting to school practice what was only intended for Sunday school classes. Since the two hours assigned by Father Olier for the weekly lesson were extended to four, to be divided into five lessons of half-an hour on weekdays and one lesson of an hour and a half on Sundays and holydays, this required the transposition and lengthening of the vital parts of the Sulpician lesson.

### Preparation

The Sulpician tradition teaches that no

**EDITOR'S NOTE.** This analysis of catechetical methods is useful for the suggestions contained in the details. The name of a method is, usually, not very significant. It is not important to remember the Munich Method, but it is important to remember that effective instruction often begins with a story. This practical suggestion can be used whatever the name of the method the teacher is using — especially when, as is often the case, the method has no name.

efficient results will be obtained unless the teacher has undergone a thorough remote and proximate preparation; it recommends the use of lesson plans and notes to assure the best effects. St. De La Salle insists repeatedly on the necessity of a complete preparation of the catechism lesson; he assigns special time for this purpose; while he was so strict on religious poverty, he allows his disciples to carry away, on being transferred, any catechetical notes and outlines they may have prepared.

### Room

A tradition of Sulpician origin requires that the catechism class be held in a chapel or special room adorned with religious pictures and statues. St. De La Salle orders that classrooms, which are to be used for catechetical instruction, should have a large crucifix and religious maxims, and that they be cleaned and set to order before the lesson on religion.

### The Aim

The *Catechism Lessons* form a complete unit of instruction, including Christian doctrine, Bible history, and Church history; its aim and motivation are to apply to actual life the results of this teaching: "It is sufficient for and corresponds to all the wants of the soul, to all the natural instincts of children, to all the desires of the heart, to everything which their age, their mind, their imagination, their restlessness, their curiosity demand; to all, in fact, which is needed to train them in faith, in religion, in piety, in the fear and love of God, and in the horror of evil." — *Bishop Dupanloup*.

### Contents

Of the exercises prescribed for the lesson in religion some are essential, some are secondary. The essential exercises are: (1) The Recitation of the letter of the catechism, with a very simple explanation of it by way of question and answer. (2) The Instruction. (3) The Reading of the Gospel and the Homily. The secondary exercises are: (1) the Admonition; (2) the Hymns; (3) the Prayers. The assistance at Mass is also considered as part of the Catechism. St. De La Salle places the Mass before the morning sessions.

### Recitation and Questioning

Recitation of the letter of the catechism is accompanied with a very simple explanation

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of it by way of questions and answers. While the catechism is the basis for the recitation, the questioning is of two kinds: (1) that based on the text that was fully explained in the previous lesson; (2) that based on the text of the day. Thorough questioning has to do with the matter already explained; it is called "game of points," because it is a contest in which a good point is accredited to the child giving the best answer. Likewise, St. De La Salle requested the catechist to ask questions on the preceding lesson before the beginning of the morning class, and to explore at the beginning of the catechetical lesson the knowledge that is already in the child's mind; he extended the use of "game points" to all school activities and provided a generous and educational system of rewards for the students having earned the largest number of points. St. De La Salle improved the recapitulatory questioning by the introduction of frequent Catechisms on the Principal Truths (see *Management of the Christian Schools and Manual of the Catechist*).

### The Instruction

The instruction is an explanation of the day's lesson in catechism; this exercise is to be marked by brevity, clearness, and solidity; it contains the doctrinal explanations and is accompanied by questions proposed by the teacher. The procedure is as follows: (1) At the outset recapitulation of the preceding instruction, as a link for what is to come. (2) Division of the new lesson into three parts to facilitate the taking of notes; this division must be expressed in clear and precise terms easy to retain, and it is repeated by one of the students. (3) The catechist proceeds to the body of the instruction bearing in mind *a magis noto ad minus notum*, speaking of things known to children, and from these making them draw conclusions which will lead them to greater knowledge. In the course of the instruction, difficult words, phrases, and sentences are explained. The general proofs of the doctrine from Holy Scripture and from reason follow. The use of blackboard illustrations and outlines, of pictures, and other visual aids is recommended. St. De La Salle retained this part of the Sulpician Method unconditionally.

### The Gospel and Homily

This third essential part of the method is to infuse into children a great personal love of our Lord, Jesus Christ through a great familiarity with the Gospel text.

*Procedure.* (1) A number of verses of the Gospels are learned and recited. (2) The Gospels of the weekday Masses, of Sundays, of holydays are read and carefully explained by the catechist; this is called the homily. The sacred text is used as the source from which the catechetical doctrine is derived. The homily is sometimes the reading, explanation, and application of the life of a saint. While the instruction aims at knowledge, the purpose of the homily is to develop love.

This catechetical exercise may account for the great devotion of St. De La Salle for Holy Scripture; he not only prescribes to his religious ever to carry the New Testament and to read it before and after class to imbibe

its spirit, but on the sacred text he lays the foundation of the life of faith which is the spirit of his Institute. Students have to study the most practical maxims of the Holy Gospel, as well as the texts marked off for Sundays and holydays (see *Management of the Christian Schools*).

### The Admonition

The secondary exercises of the Sulpician Method are: the Admonition, the Analyses, the Hymns, and the Prayers. The Admonition, or practical application, gives the practical objectives of the lesson of the day; it constitutes the life of the catechism; it is a short talk of advice and counsel on how to apply the matter treated in the instruction. Briefly and kindly, it turns on the most essential practices of Christian life, self-examination, faults of character, duties to parents and teachers, particularly on prevalent temptations, behavior, prayer, etc. Sometimes it includes praise, sometimes mild reproaches, and is always followed by the suggestion of a practical resolution to practice some virtue, or to correct some prevalent vice. This resolution is repeated by the class and adopted for actual practice during the coming week (particular examen).

Because of special school conditions, St. De La Salle divided the Admonition into three exercises to be practiced before, during, and after class: the Morning Reflection, the Exercise of the Presence of God, the Evening Examination of Conscience (see *Exercises of Piety*).

### The Hymns

Since singing elevates the mind and opens the heart, it has its place in religious training; "Amor cantat," says St. Augustine. This exercise follows the opening prayer, separates the exercises of the lessons, and precedes the closing prayer. With psychological and pedagogical insight, St. De La Salle has adopted this most wise and salutary practice; he has transferred the singing of hymns within the catechism lesson at the close of the day and before the evening prayer.

### The Prayers

The Sulpician Method prescribes the explanation, study, and careful recitation of prayer; children are to be taught how to pray; into them is to be instilled the habit of prayer. The program of prayers comprises: the common prayers, the prayers of the Mass, the prayers suitable for the reception of the sacraments. This is also the list of prayers to be taught by the Brothers of the Christian Schools to their students (see *Management of the Christian Schools*).

### The Synthetic Methods

The catechetical synthetic method is a progressive approach to theological truth which is then condensed in a precise text (catechism textbook). It may be divided into: (1) the Objective Method; (2) the Leitgedanke Method; (3) the Munich Method.

### The Objective Method

The objective method approaches the theological truth through the use of the senses, particularly of the eyes. It may be subdivided into: (1) the Visual Method; (2) the Arbeitsprinzip Method.

*The Visual Method.* This method appeals particularly to small children and to adults

who cannot read. Some of the processes used by it are: the Bible of the Poor, stained-glass windows, pictures and statues, Christmas cribs, Stations of the Cross, Easter Sepulchers, catechisms in pictures, blackboard illustrations, slides and films, pageants, medieval mysteries, miracle plays.

*The Arbeitsprinzip Method (Work Method).* It is a process to approach the theological principles through some activity of the child: game, cutout, project, workbook, etc. It is an application of *Wertpädagogik* (pedagogy of value) and of *Erlebniss Unterricht* (instruction through personal experience); and is based on the psychological principle: to the mind through the senses.

### The Leitgedanke Method (Method of the Guiding Idea)

This method groups Catholic doctrine around a striking personality or an important principle such as the following: (1) the Life of our Lord; (2) Christ; the Way, the Truth, the Life; (3) the Holy Eucharist; (4) the Mystical Christ; (5) God in us; (6) the Life of the Church; (7) the liturgy; (8) the Kingdom of God; (9) the life of man; (10) our life as members of the Christian community; (11) the stages in the life of man; (12) our march to Christian perfection.

### The Munich Method (Psychological or Stieglitz Method)

The Munich Method derives the Catholic principles from the life experiences of the students. The lesson begins with a story, or an equivalent objective illustration from which are abstracted the elements of the doctrine and which after being combined and summed up into the catechism answer, are formally applied to life. Each lesson revolves around one theme, or series of questions that complete one another, and which can be illustrated by a story from the Bible, Church history, the liturgy, or daily life.

The Munich Method may be divided into: (1) the Lebensschule Method; (2) the Sower Method; (3) the Case Method.



— Official Photo, New York City Schools

*The Lebensschule Method* (School-of-Life Method) or *Heimatsschule* Method (Home-Experience Method). This method is an application of *Heimatsschule Pädagogik* (Home-Experience Pedagogy); it is based on actual contacts, on cases arising in the home or the school, on the relations of teacher or parent and student, and of relations of students with students.

*The Sower Method.* To avoid the routine memorizing of catechism, this method is divided into three steps corresponding to the mental development of the child. The first step, in preparation for Holy Communion, emphasizes the play element. The second, intended for children from eight to twelve years old, uses the deductive method in arriving at the catechism answers. The final step for older children is one of analysis and criticism in which appeal is made to the student's reasoned judgment.

*The Case or Casuistic Method.* This method studies the solution of real or possible cases in the life experience of students.

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# The CATHOLIC SCHOOL JOURNAL

Editor

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## The New World Organization

Pope Pius XII, as one "who has long upheld the principle that the idea of war as an apt and proportionate means of solving international conflicts is out of date" and who "has conscientiously striven to make the Christian and religious mentality reject modern war with its monstrous means of conducting hostilities," receives with joyous enthusiasm, and wishes complete success to, the common effort undertaken with a seriousness of purpose never before known "to smother in its germinal state any threat of isolated or collective aggression."

The peoples of the world and their leaders are taking seriously and making every effort to implement the duty which is theirs, and which the Pope has defined thus: "There is a duty, besides, imposed on all, a duty which brooks no delay, no procrastination, no hesitation, no subterfuge. It is the duty to do everything to ban, once and for all, wars of aggression as legitimate solution of international disputes and as a means toward realizing national aspirations."

Pope Pius gives us an interpretation of what an effective world organization such as now seems in the making will do. Noting that man's progress in invention, which

should have been used exclusively for man's well-being, has been employed instead to destroy all that has been built up through the ages, he goes on to say:

"But by that very fact the immorality of the war of aggression has been made ever more evident. And if now, to the recognition of this immorality there is to be added the threat of a judicial intervention by the nations and of chastisement inflicted on the aggressor by the society of states, so that war will always be subject to the stigma of proscription, always under surveillance and liable to preventive measures, then mankind, as it emerges from the dark night in which it has been so long submerged, will be able to hail the dawn of a new and better era of its history."

The new order will, naturally, not countenance injustice, but, positively, it must hold out to the vanquished a *well-founded hope* — not absolutely — but commensurate with their wholehearted collaboration in the work of reconstruction, that they will be ultimately admitted to the community of nations as full members. This is a translation of the hope and the promise of Christmas, of peace on earth to men of good will.

The Holy Father, in the light of this hope, sees the realistic problems of the immediate postwar world. Some of the principal positions he takes are:

1. He and all for whom he speaks, with a sense of humanity wishes the door closed forever on the "hell" indelibly stamped on the memory made up of the horrors and indescribable atrocities of this war.

2. The people whose government and who, perhaps, even partially themselves, are responsible for the war should undergo the rigors of security measures until the bonds of mutual trust violently broken should be welded together.

3. Justice should be meted to those who have exploited the war situation in order to commit real or proved crimes against the common law, and for whom military necessity was a pretext but never a justification.

Thus does the Pope see the new world organization as an instrument of justice and charity to all peoples. — E. A. F.

## Training Teachers

The Virginia Education Commission recommends for that state among other things:

"That education requirements for elementary and secondary teachers be the same, and that substantial improvement in the compensation be provided with equal pay for equal qualifications."

This policy long urged in public education will gather momentum in the post-war world and become very much more general. It will, necessarily, be reflected in Catholic education. As it becomes expressed in certification laws and in salary schedules, it will become increasingly mandatory in Catholic schools following the practical

ideal set for them by the great Baltimore Council.

Religious Orders should now anticipate this situation which means, practically, that all teachers must have the equivalent of college graduation and specific professional pedagogical training. I remember cooperating with a Religious Order setting up a program to do this very thing almost twenty years ago. It is a practical program, and, with firm resolution, it can be carried out. The present situation regarding the number of vocations will complicate the program and make it more difficult, but it, nevertheless, must be faced.

Where mother houses run their own normal schools and colleges, very great care should be taken to guarantee high intellectual standards, and an administration of the schools conformable to the best standards outside. There is a real danger of what is known as "inbreeding," which is of various characters. This, however, does not mean that the school cannot "stamp" the student with its own character. West Point and Annapolis do it notably in their field. The Madames of the Sacred Heart do it extraordinarily well. Graduate work under certain professors shows the proper influence. These character results are more often the result of the system, the atmosphere, the "life," rather than specifically the instruction. All Religious Orders training teachers should study this problem carefully and be jealous of the results.

This editorial is written for the long-time planners in Religious Orders. They are the strategists. They must look a long way ahead, and begin to "order" things in the direction of the objectives of which all are not yet anxious. This is often a thankless but a necessary task, particularly in institutions that have such a long life. — E. A. F.

## FALSE PROPHETS

*God seems to have permitted the world to punish itself for its own sins. The world had listened to false Christs and false prophets. It had set up idols on the altar of the living God. It had worshiped false gods; the state or the race, an economic or a military system. It would have a brotherhood of man without the fatherhood of God, as in Soviet Russia. It would glorify the governing power of the state as though it owed no allegiance to God, as in Fascist Italy. It would deny the fundamental equality of man by exalting one people as the superrace, led by a mad Messiah, as in Nazi Germany. It would adore at the altar of military might, as in war-crazy Japan. Nor were we of the United Nations free from this idolatry, as we substituted the cult of money and power and pleasure for the service of God. Even democracy can be exalted into a false God unless it recognizes a Supreme Being, who is the final source of the rights which it guarantees to man. — Rev. Wm. J. Lallou, Catholic University of America, in "The Washington Star."*

## Church History in High School

*Sister Dunstan Deleant, O.S.B. \**

**C**HURCH history is history with a difference. The techniques used in teaching it are those of the secular history class and the teaching aids are not particularly distinctive. Where, then, lies the difference? Obviously, in the purpose for which the subject is taught, the results which the instructor seeks to achieve.

### The Teacher's Purpose

If religion is to be an eminently practical course in the high school, then church history must produce practical results and attitudes in the student. It should give him, first of all, an appreciation and love of Christ as the origin and source of power in the Church. Like all others, this class should be Christ centered. It should show Christ living and acting down the centuries in the growth of His Mystical Body. Second, the course should try to correlate in the student's mind the story of the Church with what he has learned of secular world history. No one has gained much from church history unless he leaves it with a knowledge of how Christianity has molded civilization and how, in turn, institutions in the Church have been modified by European life and culture. But knowledge is not all. More than ever before, the Catholic high school student needs to develop a just pride in the glorious history of the Church. He must realize that he need not apologize, in the modern sense of the term, for the Church; that she has contributed, and is today contributing immensely, to the society in which he lives; that not she but the world at large is the debtor. Finally, the student should learn to see the Church in perspective, to view the present in contrast to the early centuries, to rejoice in the heritage that is his after two thousand years of growth.

### In Which Year?

Even with one's aims definitely crystallized, there remains what is probably a serious problem to many. Should we teach church history at all as a separate class at the secondary level? Of course, where diocesan regulations have spoken they are to be followed. But many high schools have their own religion curriculum to construct or revise, and certainly present practice with regard to the course is varied enough to leave the administrator at sea.

Strong arguments can be raised on both sides of the question. Without doubt, it is difficult to know where to place a year's work in church history in the already crowded high school religion program. It is equally certain, however, that, even in the Catholic school, sufficient time cannot be given to church history in the present courses in secular history. Teachers of world history have a complete schedule already without adding what is really a separate term's work. Moreover, there is no existing text which covers both fields adequately. The question, then, is simply whether the results of teaching

\*Graduate School, Mt. St. Scholastica College, Atchison, Kans.

church history are essential enough to make imperative its inclusion in the curriculum. More and more high schools are answering in the affirmative.

### Necessary Books

But if we are to teach church history, the next point to be considered is "How?" Choice of text is not the least important problem, nor the most easily settled. There are a number of good ones to be had, but none that is entirely satisfactory for the limited time allotted to the religion class in many of our schools. Among aids other than the text there are several sources that should be at the command of every teacher of church history. For instance, he should have access to a good Catholic library with the *Catholic Encyclopedia* and such writers of the Catholic revival as Chesterton and Belloc heading the list.

Methods in the teaching of church history do not differ greatly from those which an able teacher uses in secular history. Such devices as the time line, either in chalk or on a wire along the blackboard, help to visualize relationships. Stories from the teacher's own background of reading aid in making people and

events live for the students. This is especially valuable in church history because of the long period of time which must be covered and the importance of making the saints vivid to the children as motivating ideals.

### The Teacher as Guide

The teacher does well, also, to be especially conscious of the value of showing how history does, or does not, repeat itself. As a case in point take last spring's unfortunate episode of the priest who made an unauthorized trip to Russia to consult with political leaders there. The students readily saw how modern speed in communication helped to solve a difficulty which in medieval days might have become a full-grown schism.

One last point: When should the church-history course be taught? Several factors tend to indicate that it fits best into the junior year. Certainly it should not come before the students have had an opportunity to contact general world history. Neither do most teachers feel it practical for the seniors, since they consider a study of Christian morals more necessary for those soon to leave the Catholic school, many of them for the last time. Junior year, then, seems to be the best spot for the church-history course.

Whenever it is taught, or indeed whether or not it is taught, somehow its aims must be achieved, for they are in part the aims of the whole religion curriculum: to show Christ as the source and moving power of Catholicism; and to foster a real pride in the Church, past and present.

## A Drive for Scrap-Paper Drives

*Sister M. Gervase, S.S.J. \**

**T**HE diocesan weekly put it this way: "Parochial schools of the diocese collect 980,768 pounds of wastepaper. \_\_\_\_\_ school succeeded in amassing 38,052 pounds." The city press had it something like this: "Parochial schools of the city collect more than 260 tons of scrap paper in the city's second scrap paper drive. More than 19 tons were collected by the pupils of \_\_\_\_\_ school." And so taps were sounded over the city's second scrap drive; and wastepaper was speedily sent on its way to win Victory.

But there is more to the story. The exquisitely golden frame encircles a more beautiful scene. Months of detailed planning, years of painstaking artistry, days of steady labor preceded the completed Gothic Cathedral. Jack's house wasn't built in a day either. It took the Curies a lifetime to discover radium. As the French put it: "Petit à petit l'oiseau fait son nid."

Similarly the collection of 38,000 pounds of paper was not accomplished in a day. No, valiant American enthusiast, more than a trail of memories will linger after that paper drive, more than a path of light across the darkened skies of war.

### Not the "Spectator"

I do not write the spirited account of the drive in the role of a mere spectator, an eye-

\*St. Stanislaus School, Rochester 5, N. Y.

witness, or an applauding bystander. In this way I am different from Addison who said in introducing his periodical, the *Spectator*: "Thus I live in the world rather as a spectator of mankind than as one of the species! by which means I have made myself a speculative statesman, soldier, merchant, and artisan, without even meddling with any practical part of life." No, dear reader, I have meddled in this scrap paper drive; I have even gone so far as to have been appointed the leader of one of the teams in the school competition. It was my team composed of sixth-grade patriots and one half of the other pupils of the school that violently, valiantly, verbally, and "collectively" strove to bring in more paper than the other team.

Addison made himself a speculative statesman, soldier, merchant, and artisan. I have become orator, cheer leader, appeaser, judge, organizer, nurse (when the battle became too bitter), and salesman—at the same time trying to retain my dignity as teacher.

I may as well admit it in the beginning. I am no expert, I shiver every time I hear prospects of another paper drive. I have gone to bed many a night, fortified by an aspirin and an ice pack.

### A Children's Crusade

"A" is for aims and attitudes! I began my campaign by making soap-box speeches in

each classroom. I enumerated patriotic motives in behalf of paper drives, exhausting every possible supply, forcing myself at last to "Don't you want to help our boys win the war?" To which query I received a reply which flung the "On to Jerusalem!" of that long ago Children's Crusade into an echoless whisper.

I was assisted in my speech making by the dauntless, daring, not timid sixth graders. Little Betty H., with her rimmed spectacles perched precariously on her tiny, stub nose, adorned with her perpetual grin, and engaged laboriously in pulling up one sock and then the other, stood before the eighth graders and piped:

"If you have some papers and can't carry them to school, give us the addresses and we'll bring them for you." Not ironical, not even satirical, this speech, but it was more than psychological. It made the "Big Eighth Graders" sheepishly resolve to "back the attack" immediately. Big, gruff, unimaginative Bert K. bluntly put it in the seventh grade: "What we want is more co-operation." Dreamy Yolande was inspired with a song. With the aid of four other minstrels she entreated the assistance of the fifth graders in melodious rhyme.

#### A Whole Truckload

"B" is for bantering. And this was not limited. "You've got more right now, but we're going to get a *whole* truck load of paper this noon. And then we'll be ahead!"

"Sister, your side is losing. You ought to see our pile of papers!" With this I am drawn to the paper storehouse. With my team I stand before our paper mountains, young, rugged, and towering. As Webster refrained from making any encomium upon Massachusetts because she needed none, I say only, "Look at *our* scrap paper! Behold it. Judge for yourselves." Amid the ensuing moment of silence (you may be sure it was no longer) I regard the mountains of paper around me and I am reminded of what Edna Ferber once said of mountainous Switzerland, "Beautiful but dumb, with just about as much character as a birthday cake."

#### The Blind Help

"B" is also for braille. For, on the door-to-door canvassing, my team chanced upon two loads of magazines printed in braille. To all pupils, this was more than interesting. It offered the propitious moment for a short lecture on the value of braille to the blind; the marvel of Helen Keller, etc. Everyone wanted a page for a "souvenir," as they called it. During geography class, while I was conducting my pupils on an imaginary trip over the wastes of the Sahara, I was disturbed by one of my boys who was evidently seeking firsthand experience. His eyes were tightly shut and his fingers were busy traveling the rows of braille on a page extracted from a *Reader's Digest* edition. I also spied Eugene, hidden behind the rampart-acting geography text, feverishly deciphering his "souvenir" with the aid of the code. Dear scrap paper drives! They make life so broad!

#### Carts and Dogs

"C" is for carts! Vehicles of all kinds, ranging from a four-wheeled, twenty-year-old baby carriage, decorated with a huge sign, "Save Paper" to a one-wheeled barrel, noisily visited our school each morning, noon, and afterschool time, in spite of rain and ice.

From my school windows which face the empty lot behind the building, I have been first eyewitness of these intricate means of transportation. I would first be warned of the approach by the barking of dogs. Then I would behold three or four of these canine cooperatives leading the caravan. Madly barking, they would run ahead and then race back to their masters, hilariously bouncing along with the squeaking, rattling, overburdened wagons. Next I would see the patriots themselves. One would be pulling, another pushing from behind, and one perched high on the peak of a pile of paper, The Conquering Hero Style. And so they would approach in exhilarated spirit.

I could go on. "D" would be for dauntless, which describes the spirit of our modern American youngsters. "E" would be for evidence. Our school hall is chock full. "F" is for fun! How our pupils delighted in traveling up and down the streets of the neighborhood. Yes, I could go on.

#### And Aching Feet

I admit again. I am no connoisseur of the values of such scrap drives. But I am certain that my team learned courage, cooperation, and charity in spite of tired backs and aching feet.

"——— School collected 38,052 pounds of paper." Yes, indeed.

## Fine Living

*Leslie E. Dunkin \**

I SHALL never forget what my third-grade teacher taught me concerning "fine living," as she called it, even though to this day I cannot remember her name nor very much of what she taught me in the regular subjects. She presented "fine living" so attractively that I have never ceased trying to have it myself everywhere ever since then. She emphasized in many different ways, "If you have fine living, you will always be fine boys or girls."

The fine part about the way she did it was that she wove these supplementary instructions so cleverly into the various days' programs that she did not have to sacrifice any time or efforts from the progress of the regular subjects. Fine living was an easy habit for her and she wanted it to be the same for all the pupils in her classes from year to year.

Whenever a spare minute or more appeared in the day's activities, whether planned or not, she put fine living into quick action by informal talks, discussion, dramatization, or any other possible way. When a brief change was necessary for the boys and girls, she

would snap in a short minute or two of fine-living efforts. Then, rested as though they had had a complete rest period, the boys and girls would return to their regular subjects with a new zest and, best of all, with increased knowledge. Never was a long period of time used. She had it all planned for quick, short, but effective efforts. Thus interest was kept at a high interesting point for the pupils.

She laid a strong general foundation for all possible applications of fine living, by explaining that love or personal respect was the motive or driving force back of all phases of it. When a person loves or has respect for others, he or she will try to do what is best every moment with them.

My teacher never ran out of ideas or material for her fine-living efforts. She was familiar with the daily contacts her boys and girls would have with others, starting in the schoolroom, and continuing through their homes to other people elsewhere, at play or work. She knew how they might do, if not trained otherwise, and also how they should do so that everybody would be proud of them. These provided an endless reserve from which she could draw a point to be used for the immediate opportunity.

Her daily observing eye provided a supply of "fresh" ideas or problems. When she would see a situation in the immediate lives of the present class, it would not be long before this would be worked skillfully into her fine-living plans, without revealing where she got the original suggestion, especially if it might be embarrassing to some child in the class.

Conversations with parents of her pupils produced fine-living needs or suggestions for her efforts, especially where she had an opportunity to explain what she was trying to do for their children. Some mother or father would volunteer home problems with their boy or girl. My teacher would touch these up enough or change them so that the child in question would not detect that this point was particularly for him or her.

Reports of complaints from people living in the neighborhood of the school concerning the actions of the children on their way to and from school, presented another timely supply of suggestions for fine living. Here she made greater efforts to conceal the source of the suggestions and yet, at the same time,

\*P.O. Box 117, South Bend 24, Ind.



—Lambert Photograph

to impress on the boys and girls under her the finer way to live with others.

She might ask a question and urge the boys and girls to be ready at a later time with an answer. This question might be expressed in this way, "What would you do, if \_\_\_\_\_?" The personal inquiry might be expressed "How would you \_\_\_\_\_?" A double question might add the inquiry "Why?"

She would casually drop a sheet of paper, her handkerchief or something else while passing a member of her class, especially a boy. She was ready to notice whether the nearest boy or child was quick to pick it up for her. If more than one started to do this, they would have the question of which should do it and of what the others should do then.

She would ask one or two of her pupils to take parts in a brief dramatized situation, such as a boy and a girl passing through a door, a pupil walking along carrying a large number of books or packages when another pupil appears, going the same direction, or some other of the many possible situations or opportunities in daily life.

At times she would make a rough sketch on the blackboard of the personal problem or opportunity, to help the boys and girls to visualize it. Then would come the thought-provoking question. A use of their vivid imaginations would complete the details of a dramatized event. This was true particularly with home scenes and experiences.

Important points were repeated with help-

ful frequency until these expressions of fine living were second nature for the boys and girls as they would continue to grow up to manhood and womanhood.

Observations or reports of fine living were used with brief effective comments by my teacher without arousing any personal jealousies between pupils in her room. Names were omitted and the incident reported was changed enough to conceal any local identity, without spoiling the desired point being mentioned.

She adapted the fine-living efforts to the ages of the boys and girls in her immediate room. Practically all of the points used could be adapted quite easily to any school age with profit and effective results.

## A BRANCH OF PALM

### An Easter Play in Three Acts

#### *Brother Francis Grisez, S.M. \**

#### *Characters and Costumes:*

JESUS, tall boy in long white robe and cowl over head; Stephen, small boy in a short toga; Heli, small boy in a short toga; Peter, John, Thomas, Apostles in long robes, cloaks, and cowls over their heads; 1st Soldier, 2nd Soldier, soldiers in dress of Roman soldiers.

#### *Synopsis*

ACT I, Palm Sunday. Stephen and Heli meet Jesus who tells Stephen that the palm branch which Stephen carries will die when He dies, but will live when He lives again. Jesus foretells that Stephen will be the first martyr.

ACT II, Good Friday. Stephen announces that the palm is dead. Soldiers tell of Jesus' death. Jesus is placed in the tomb.

ACT III, Christ rises and appears to the Apostles, but Thomas doubts. Stephen cries that the palm is alive. Mistreated by the soldiers, Stephen is comforted by Christ. Thomas believes.

SCENERY: This play can be given in the classroom. No real scenery is needed. Only an Easter atmosphere need be given to the front of the room.

MUSIC: The play will be greatly enhanced by appropriate recorded music.

#### *Act I*

[A street in Jerusalem. Stephen enters and gathers an armload of palm. He looks up and down the street. Enter Heli.]

HELI: Good day, Stephen. Why are you carrying all that palm?

STEPHEN: Haven't you heard, Heli? Jesus is coming to Jerusalem today, and all the people are waiting for Him. They have palms to wave, and flowers to strew before Him.

HELI: And that's why you have all the palm?

STEPHEN: Of course. The people are lined along the streets. They are so happy that Jesus is coming back.

HELI: My father says that the Pharisees are happy too. They are going to try to capture Him.

STEPHEN: Oh, that's a silly idea. Why would they wish to harm Him when He is so good?

HELI: They say that Jesus breaks the law and stirs up the people.

STEPHEN: Do you remember the time we followed Jesus for three days? He took the basket of bread and fish I had and gave it to the people. He fed thousands with a little bread and fish. Was that stirring up the people?

HELI: Of course not!

STEPHEN: And remember how He cured the sick, healed the lepers, and raised the dead?

HELI: They hate Him because He is so much better than they are. [Enter two soldiers. With swords they try to hurry the boys off.]

1ST SOLDIER: Come on, move along; don't be crowding the streets!

HELI: Why?

2ND SOLDIER: Don't ask any questions, just move along.

1ST SOLDIER: The Carpenter's Son is coming, and the people are going crazy.

2ND SOLDIER: So move along. Our orders are to clear the streets. [Exit both soldiers.]

HELI: We'd better go.

STEPHEN: No. Don't worry about them. They can tell us what to do, but they can't force us to do it.

VOICES [off stage, distant]: Hosanna to the Son of David! Blessed is He that comes in the name of the Lord. O King of Israel! Hosanna in the highest!

[Repeat several times, each time nearer.]

STEPHEN: Listen; hear the people! Jesus has entered the city!

HELI: Let's run to meet Him!

STEPHEN: No, we'll stay here. I want to see Jesus after He has passed through the crowds.

VOICES [off stage, nearer]: Hosanna, hosanna, hosanna! Hosanna to the Son of David! Hosanna in the highest! [Repeat, nearer.]

HELI: They are coming nearer.

STEPHEN: See, there Jesus is passing through the crowd.

VOICES [repeat the above parts, still nearer, reaching a climax.]

[Enter John and Thomas, running and much excited.]

\*St. Mary's School, Hilo, Hawaii.

JOHN: O Stephen, Heli, did you hear the cries of the people?

THOMAS: And the rejoicing?

STEPHEN: Yes, John, we heard it all.

HELI: Jesus is loved by everyone!

STEPHEN: Will He come this way?

JOHN: Yes, in a little while.

THOMAS: He can hardly move for the crowds.

JOHN: You should have seen the children casting flowers at His feet!

THOMAS: And Jesus smiling as He rode through the people.

[Enter Peter, running, joyous and excited.]

PETER: Jesus is here! Oh, what a glorious day this is!

[Stephen quickly passes out palms to all. Jesus enters. They wave the palms and cast them before Jesus. The cast group about Christ.]

STEPHEN: Hosanna!

STEPHEN, HELI: Hosanna to the Son of David!

ALL: Hosanna in the highest!

PETER: How the people shouted and sang your praises, Lord!

JESUS: It means but little. In a few days they will shout, "Crucify Him."

PETER: Never, Lord, they love You too much.

JESUS [drawing Stephen near]: Stephen, I looked for you in the crowds.

STEPHEN: I wanted to see You alone, Jesus, so I waited here.

JESUS: Stephen and Heli, My faithful friends!

PETER: We are Your friends too, Lord.

JESUS: Yes, but you will not always be faithful. One will doubt Me, the other deny Me.

JOHN: And I, shall I be faithful?

JESUS: Yes, you will stand beneath My cross.

PETER: The cross!

THOMAS: You will die on a cross!

JESUS: I have told you that often. Unless I die, how can the world be saved?

STEPHEN: But when, Jesus, when must You die?

JESUS: See the palm you hold in your hand? When that palm withers and dies, I shall die.

STEPHEN: But it will die soon, in a few days!

JESUS: And so shall I.

STEPHEN: Then I will die with You!

PETER: We will all die with You!

JESUS: You will all die for Me, but not with Me. First you must glorify My name.

STEPHEN: I will gladly die for you, Jesus.

JESUS: Yes, Stephen, when the palm dies, I shall die; but when it lives, I shall live again.

JOHN: He will live again!

JESUS: Yes, I shall live again. And, Stephen, this is your palm of martyrdom, for you will be called the first martyr.

STEPHEN: And we all will live again . . . forever! [Exit all.]

### Act II

[Good Friday. Enter Stephen, near the tomb; he carries the dead palm.]

STEPHEN: Heli . . . Heli . . . the palm is dead! Heli . . . Oh, Heli! [Sobs.]

HELI [entering]: Stephen, what's the trouble?

STEPHEN: Heli, look at the palm; it's crisp and dry!

HELI: Jesus is dead!

STEPHEN: It can't be. He was talking to us only last Sunday.

HELI: But He said, "When the palm dies, I shall die."

STEPHEN: And the palm is dead. Crisp, and dry, and dead!

[Enter two soldiers, marching foolishly.]

1ST SOLDIER: Ho, ho! So here are the Carpenter's friends!

2ND SOLDIER: Well, He's dead! Cold, stone dead.

STEPHEN: You don't mean Jesus. You can't mean Jesus is dead!

1ST SOLDIER: Go and see for yourself. He was crucified on Calvary.

HELI: The palm branch was dead!

2ND SOLDIER: His friends were taking Him down from the cross and they will bury Him before evening.

1ST SOLDIER: Well, let's get along. It was a hard day's work [Exit both soldiers.]

HELI: Just as Jesus said, "In a few days they will cry, 'Crucify Him.'"

STEPHEN: But He said, "I will live again." Let us go up to Calvary and make sure.

[Exit Stephen and Heli.]

[Scene 2. The Tomb. If possible a curtain is lifted to reveal Jesus in the tomb. Otherwise Jesus may be carried in. Enter Stephen and Heli with lighted tapers. Apostles follow, all mournfully. All stand facing the tomb. Exit Stephen and Heli, then return carrying flowers which they place on the tomb. Exit all except Stephen. Pause.]

STEPHEN: He will rise! [Enter two soldiers.]

2ND SOLDIER: Look who's here again.

1ST SOLDIER [to Stephen]: What are you hanging around here for? We're supposed to guard this tomb.

2ND SOLDIER: And no one is allowed to come near, so scream.

STEPHEN: Jesus said He would rise again, and I won't go till He does.

1ST SOLDIER: That's what you think. Now get out! [Chases him out.]

2ND SOLDIER: So He'll live again. That's a good one!

1ST SOLDIER: When a man's dead, he's dead! [Exit both soldiers.]



Fifth-Grade Boys of St. Mary's School, Hilo, Hawaii, as Characters in "A Branch of Palm." Characters are, left to right: Thomas, Peter, Heli, Jesus, Stephen, John, and the Soldiers.

### Act III

[Easter Sunday. The tomb. Enter the two soldiers. They sit, as if guarding the tomb. Pause.]

1ST SOLDIER: This is a waste of time. We watch the tomb Friday; we watch the tomb Saturday; we watch the tomb Sunday, and nothing happens.

2ND SOLDIER: Well, we'll report to Pilate today.

1ST SOLDIER: Yes, and what'll we tell him?

2ND SOLDIER: We'll tell him that we watched, and watched, and watched, and nothing happened.

1ST SOLDIER: You pretend you're Pilate, and I'll show you how we'll do it.

2ND SOLDIER [seating himself in lordly fashion]: All right, bow before me. I'm Pontius Pilate, Governor of Judea.

1ST SOLDIER [bowing]: Your lordship, we watched the tomb Friday; we watched the tomb Saturday; we watched the tomb Sunday, and nothing happened. And we won't watch it any more, for a dead man doesn't rise again!

[A curtain rises to show Jesus in His glory, then closes. Or Jesus may rise from the tomb and slowly leave the stage. Soldiers fall to the ground in fright. Curtain rises to show empty tomb.]

2ND SOLDIER: He's gone; Jesus is gone! He did rise! We saw Him!

1ST SOLDIER: But we can't tell Caiphas and Pilate that.

2ND SOLDIER: What'll we do?

1ST SOLDIER: I know. We'll say that as we slept, Jesus' friends came and stole His body away. Come, there's no time to lose.

[Exit both soldiers. Enter John in front of the tomb. He waits. Enter Peter who looks in the tomb.]

PETER: It is true! Jesus is gone! He is risen!

JOHN: We hardly believed Him when He said He would rise again!

PETER: But where has He gone? [Enter Jesus].

JESUS: Peace be to you.

PETER: Is this a spirit?

JESUS: Peace be to you. It is I; fear not. See My hands and My feet? It is I; be not afraid.

JOHN: It is Jesus!

PETER: Stay with us, Jesus, never leave us again!

JESUS: I must go now for a little while, but I shall come again. [Jesus leaves.]

JOHN: We must tell all the Apostles that Jesus is alive.

THOMAS [entering]: What's all this I hear?

PETER: Jesus is risen. We have seen Him!

THOMAS: Unless I see the marks of the nails in His hands and feet and put my hand into His side, I will not believe.

JOHN: But Thomas, it is true! [Exit all the Apostles. Enter soldiers.]

1ST SOLDIER: Well, they believed the story, and Caiphas even gave us money. [Shows money bag.]

2ND SOLDIER: Yes, they all know He is alive, but they want to keep it quiet.

1ST SOLDIER: We must tell everyone that Jesus was stolen away.

2ND SOLDIER: And what a story that is! [Enter Stephen and Heli. The palm Stephen carries is alive.]

STEPHEN: The palm is alive! The palm is alive! [They look in the tomb.] He isn't in the grave. Jesus is alive!

HELI: He said He would rise again!

1ST SOLDIER: He's dead! His friends came and took His body away.

STEPHEN: You lie! It isn't true! See, you have money there. You were paid to tell these lies!

2ND SOLDIER: Careful what you're saying! [Soldiers run at Stephen and Heli with swords. Heli escapes; Stephen is held by soldiers.]

1ST SOLDIER: So you know everything, huh? One more word from you and . . .

STEPHEN: It's true! Jesus lives! And I'll tell everyone in the world!

1ST SOLDIER: Oh, you will! [He slaps Stephen.]

STEPHEN [sobbing]: And I don't care what you do to me!

[*Soldiers throw Stephen down, are about to stab him, but kick him, roll him over, and then both soldiers leave. Heartbreaking music as Stephen lies there. Enter Jesus who tenderly lifts Stephen and draws him to His side.*]

STEPHEN [looking up]: Jesus! It is You! [Pause. Enter Peter, John, Thomas, and Heli.]

JESUS: Peace be to you.

PETER: It is the Lord!

JESUS [to Thomas]: Thomas, see the wounds in My hands and feet; and put your hand into My side, and be not faithless, but believe.

THOMAS [kneeling]: My Lord and my God! [Jesus raises him.]

JESUS: Stephen was ready to die for Me, Thomas, but you must see to believe.

JOHN: We do believe.

JESUS: As I have died for you, so must you die for Me. Go, and spread My name to all nations. And behold, I shall be with you all days, even to the end of the world.

[Exit all.]

[The End]

## Texts and Procedure in Biology

*Sister M. Laetitia, O.S.F. \**

God, man, and matter, and their right relationship are at the basis of all living—the fullest, richest, sanest, and holiest living. What subject can help a high school student establish these right relationships better than a course in biology well taught from a well organized and integrated text?

No high school student is impressed with a scholarly or pseudo-scholarly author, who takes pages and pages of verbose introduction of a too scientific nature to make, what he thinks, is an impressive introduction of his subject. Modern students are accustomed to streamlined methods; they like their topics presented with the psychology of modern advertising: immediate, factual, colorful. In a text, this need not exclude thoroughness and truth. Texts that are cocksure in the field of science or too long winded and evasive, fail to impress or serve the purpose of establishing in the mind of the students right principles, right attitudes for right Christian living.

Since genuine science and genuine religion are but two different viewpoints of the same thing, one looking up from creatures to God and the other looking from God to creatures, a biology text that refuses to acknowledge God as the author of all things, is not fit to be placed into the hands of our boys and girls, any more than a car on three wheels is fit to be put into the hands of a driver. Neither will function. While a modern textbook in biology must be as attractive as possible, it must be a text from which students can acquaint themselves with the right relationships that exist among God, man, and matter.

### Automatic Machines

Now as to the right procedure: Biology can be made very, very interesting. Let us take a few instances from the human body. What would happen if we were to forget to close the eyelid in order to lubricate the eye, to swallow saliva so as to change the air pressure in the Eustachian tube, to inhale air 16 times a minute, to see to it that the heart beats regularly, to regulate peristaltic movements in the digestive tract, to lubricate the joints before they begin to squeak? If all these activities were under the control of our will, we would have precious little time left to tend to anything else. God knew we were forgetful creatures, hence He built the human machine with automatic appliances.

### An Efficient Pump

In the circulatory system, the human heart pumps ten tons of blood every 24 hours, and this double action pump is but the size of one's fist. The red blood corpuscles are born in the bone marrow, after which they serve us for about a month. Worn-out corpuscles are destroyed in the liver and spleen, afterwards utilized as bile in the digestion of fats. Children are interested to learn that white blood corpuscles are the policemen on beat, hunting down disease germs, that the heart of a horse or of an elephant beats 25 times per minute, that of a mouse 660 times, and that of an adult man 75 times. To learn that this wonderful pump will function a lifetime, day and night, without repairs, must bring students to the conclusion that someone other than man is the *Master Builder*. Who is not interested in learning that a clam has his heart in his foot, the fish has it in the mouth, a crayfish carries it on his back, while the earthworm has it wrapped around the esophagus, that a crayfish has his kidneys in his head while a grasshopper has his ears under his wings? The respiratory and digestive systems can be made equally as interesting as that of the heart. Contrast the nimble fish with a clumsy submarine, the graceful horse with the best model car, the bird with an airplane. What poor imitations of God's handicraft! Interesting! Try biology on a somewhat dull class and see for yourself. If children are too slow in mastering a course in physics with its heavy mathematics problems, they will get through a biology course and carry away skills that last through life.

### First Things First

While teaching a biology class the right relationships among God, man, and matter, children are told that bacteria eat waste material, protozoa eat the bacteria, water fleas eat the protozoa, minnows eat water fleas, fish eat minnows, and lastly man eats the fish. This proves to them that their bodies are taken from earth and they become inclined to be humble before their Maker. By contrast, then, their immortal souls become all the more precious and they will learn to put *First Things First*. Heaven rather than earth will seem worthy of their solicitude. From another viewpoint these boys and girls

can be taught to consider themselves temples of God and they will know how to respect the human body. No biology student, if rightly taught, will ever destroy life in any form, without good cause.

### An Interesting Trip

As to the diagrammatic drawings of which there ought to be plenty: Children can be taught to make the drawing speak. When for example the respiratory system is to be taken, new terms can be put on the blackboard and the children taught how to spell and pronounce them. Incidentally one can take them on a trip to the lungs, something like this: Start at the *Turbinate*, which are the nasal cavities, then down the *Pharynx*, the throat cavity. There they come to a door called *Glottis*, which opens into the *Trachea*. They have to duck in passing through, for the *Epiglottis* might strike them on the head. Then they take a good look at the *Larynx*, the voice box, and proceed down the trachea to a branch road, the *Bronchi*. They take one of these roads, a *Bronchus*, and continue till they reach the *Bronchioles*. Here traffic is slow since the road is narrow. Going along cautiously, they arrive at last at the end of the road and find themselves in an *Alveolus*, a compartment in an *Air Sac* at the end of the bronchioles. Children always enjoy some such means to make the subject interesting and the new terms will be better remembered. The same method can be employed in teaching the blood circulation of the digestive tract. To get children to remember that the left half of the heart carries pure blood, tell them that—when you say: "I love you with the left half of my heart," you mean more than when you merely say: "I love you with my heart."

By January the class is sufficiently interested to learn about noted scientists. One can arouse their ire by remarking that it is said, there are precious few Catholic scientists. If the problem is handled rightly and there is available a good reference library, those boys and girls will scour the library shelves to get information. They might even consult other teachers and after a week or two they come back with plenty of data to convince their science teacher that she was rather badly informed. One can almost say, that after the pulpit, a biology class is the next best method to drive home man's position in the universe—his relations toward God and matter.

### Citizens of Heaven

If a biology teacher does no more than teach her boys and girls to see the right relationship among God, man, and matter, her class will respect life in all its forms, they will treat their bodies as temples of God, and look upon their neighbors as future citizens of our heavenly kingdom. Such a teacher may be modern in the true sense, by teaching her children the means and ways to preserve health, both physical and mental. To teach them effectively how, when, and why to use a handkerchief, is a splendid contribution to modern science. In her own little way she will have been instrumental in spreading happiness and success.

Let us as science teachers look upon our work as noble, almost divine. Let no text, unworthy of a child of God get into the hands of our young generation; and above all let us strive to be at all times models worthy of imitation.

\*St. Peter School, Fleming, Colo.

# Practical Aids for the Teacher

## Military Training With Saint Paul

Brother Cormac, C.S.C. \*

Last summer in a yearbook published by one of our Catholic high schools there appeared a full-page advertisement inserted by one Mr. McNamara with the compliments of his nine worthy boys. Five of these had already graduated from the high school and were in the armed forces. The remaining four were listed to graduate at certain specified years in the future—"with the grace of God."

### COMPLIMENTS OF

Lt. James E. McNamara, U.S.A. Ry. Trans. Corps  
Cathedral '36  
P.F.C. John P. McNamara, U.S.A. Medical Corps  
Cathedral '37  
P.F.C. Edgar C. McNamara, U.S. Marine Corps  
Cathedral '39  
Ensign Joseph M. McNamara, U.S.N.R.  
Cathedral '41  
S-2c Thomas M. McNamara, U.S.N. "Seabees"  
Cathedral '43  
Leo C. McNamara — with the grace of God  
Cathedral '44  
Robert B. McNamara — with the grace of God  
Cathedral '46  
Richard F. McNamara — with the grace of God  
Cathedral '48  
Michael J. McNamara — with the grace of God  
Cathedral '51

While we are justly proud of Mr. McNamara and his nine grace-of-God boys, the very important proviso which he appends puts us in mind of one whom we might call with great reverence a grace-of-God boy *par excellence* — one who throughout his Epistles never ceases to remind us of the vital necessity of the grace of God. In his own soul it worked a marvelous transformation, for instead of a youthful Saul "breathing out threatenings and slaughter against the disciples of the Lord,"<sup>1</sup> we behold the great Apostle of the Gentiles exultantly proclaiming to the world that "By the grace of God, I am what I am."<sup>2</sup>

While the pupils in our Catholic schools are not unfamiliar with the life and writings of St. Paul, it is more than likely that comparatively few of them have read his Epistles in their entirety. Later on many of our students will read and study more about St. Paul whose writings contain many passages that are "weighty"<sup>3</sup> as he himself mentions. In the meantime, however, might it not be advisable to have our young people read the Epistles with a view to becoming better acquainted with the heartening words contained therein? Since these inspired writings contain so many encouraging passages, even the young can ill afford not to review these from time to time.

### A Military Apostle

Perhaps the easiest approach to the Epistles is through The Acts of the Apostles. Here the young reader will find the edifying account of St. Paul's conversion and missionary labors. He will be impressed with the Apostle's untiring zeal and dauntless courage in spite of

the stoning, scourging, and other obstacles which he encountered. The story of the young man who, when "Paul was long in preaching,"<sup>4</sup> was so overcome with sleep that he fell out of the window is one of the many human touches in this interesting narrative. St. Paul's claiming of his privileges as a Roman citizen and his appeal to Caesar will serve as further indications of the Saint's fearless character. The account of the Apostle's journey to Rome over land and sea under military escort provides a military atmosphere suggestive of the fearlessness that characterized this distinguished leader in Christ's army.

The Epistles themselves our students should find very readable. They will find in them a militant, challenging, buoyant spirit which should make a strong appeal to the generous, fighting spirit of youth. "So run that you may obtain,"<sup>5</sup> he says, when comparing life to a Marathon race, and it is not improbable that if he were alive today he would be speaking of it as an "obstacle course." St. Paul's many contacts with the Roman soldiers gave him a good opportunity to observe their accoutrements. Would it not be possible to equip a Christian with the spiritual counterpart of such armor? St. Paul thinks the idea a good one, and we find him in several places in his writings recommending very soldier-like equipment for the fighting of our spiritual foes. In reading the Epistles of St. Paul our youth can hardly fail to become more and more imbued with a militancy of the highest order — a militancy in overcoming the obstacles to their ultimate goal — life everlasting. Such reading will make for a clearer appreciation of what it means to belong to the Church militant, and the *esprit de corps* which animates the Mystical Body.

### To Build Morale

The fervent reading of St. Paul's Epistles besides making our young Catholics more conscious of their membership in the Church militant — the Fighting Church — should serve also, with the grace of God, to make them more aware of their own obligations as individual fighters. In the Epistles they are reminded of their own limitations, and the means of overcoming them. The strength of the enemies to be encountered is taken into account, and the hardships that must be expected as an inseparable part of the campaign are not minimized, but rather shown to be beneficial to the perfection of the combatants. Furthermore, the reward promised to the successful fighter is frequently recalled. The "chin-up" value of these readings should commend them as invaluable aids in fighting life's battles, for St. Paul vibrates with exalted courage, and faith, and hope, and charity. Our purpose here is intended merely to suggest to our students, especially those of "military age," a few of the many inspiring things which the reading of the Epistles will recall to their minds.

<sup>1</sup>Acts 9:1.

<sup>2</sup>1 Cor. 15:10.

<sup>3</sup>2 Cor. 10:10.

\*Cathedral High School, Indianapolis 2, Ind.  
<sup>4</sup>Acts 20:9.      <sup>5</sup>1 Cor. 9:24.

### Lessons in Humility

Among the many salutary lessons which the young "G.I." may learn from St. Paul is the importance of a little "basic training" in humility. "What hast thou that thou hast not received?"<sup>6</sup> he very pointedly asks. As youth is a time in which one may be inclined to overestimate one's natural strength in fighting against the traditional enemies, a useful antidote to such overconfidence is given in the Apostle's reminder that our nature suffered a severe shock in an early encounter with the enemy. As a result of that encounter there remains the humiliating consciousness of "another law in my members, fighting against the law of my mind."<sup>7</sup> It will be noted by the young reader that St. Paul teaches not only by word but by example. When shown how mistaken he was in his crusade against the Christians, he humbly asked, "Lord, what wilt Thou have me to do?"<sup>8</sup> All through his life he expresses regret for what he did "ignorantly in unbelief,"<sup>9</sup> and refers to himself as "the least of the Apostles."<sup>10</sup> Thus by word and by example he teaches the fundamental virtue of humility.

In addition to warning the young Christian soldier against internal enemies, St. Paul would bid him beware also of certain external ones, viz., the evil spirits. St. Thomas More translating in his own quaint language the words of St. Paul refers to these enemies as "Ye princes and potentates of these darke regions, against the spiritual wicked gostes of the ayre."<sup>11</sup> Speaking of the devil and his devices, perhaps the reader may recall the old story of the occasion on which Satan was showing a visitor the collection of tools and instruments by which he lured souls to destruction. The visitor, so the story goes, noticed an old blunt instrument hanging in a dimly lighted corner, and made bold to ask the devil for what purpose that old tool could possibly be used. The devil laughed, and said, "Why, that is Discouragement, one of my most valuable tools, and the funny thing about it is that so few people realize that it belongs to me." Anyway, St. Paul puts us on our guard, and would have the young soldier look to his armor.

### Spiritual Armor

In the combat against external and internal enemies, St. Paul gives much-needed encouragement. He bids us put on the armor of God: the breastplate of justice, the shield of faith, the helmet of salvation, and the sword of the spirit.<sup>12</sup> In fighting against sin, St. Paul expects resistance to the limit as when he says, "You have not yet resisted unto blood."<sup>13</sup> He fortifies us against anything like discouragement by telling us that "God is faithful, who will not suffer you to be tempted above that which you are able."<sup>14</sup> Furthermore, we are encouraged by St. Paul's relating the occasion on which he himself was sorely tried by some pressing affliction and received the comforting assurance that "My grace is sufficient for thee."<sup>15</sup>

Cardinal Newman tells us that the young have "a natural love for the noble and the

<sup>6</sup>1 Cor. 4:7.      <sup>7</sup>Rom. 7:23.      <sup>8</sup>Acts 9:6.

<sup>9</sup>1 Tim. 1:13.      <sup>10</sup>1 Cor. 15:9.

<sup>11</sup>Sir Thomas More, *The Dialogue of Comfort* (New York: E. P. Dutton and Sons).

<sup>12</sup>Eph. 6:14-17.      <sup>13</sup>Heb. 12:4.

<sup>14</sup>1 Cor. 10:13.

<sup>15</sup>2 Cor. 12:9.

heroic,"<sup>16</sup> and in St. Paul they have an outstanding example of one who could "take it" in the cause of Christ. St. Paul does not promise the young campaigner an easy time. He himself certainly did not have it easy. Of him it was said, "I will show him how great things he must suffer for My name's sake."<sup>17</sup> He tells us of the sufferings, the shipwrecks, the stripes, the stoning, and the various other perils which he endured. The trials and tribulations of life, however, had no terrors for him. He might be said to have a sort of sublime contempt for the passing troubles of this life except in so far as they were beneficial to his spiritual advancement. To him "the sufferings of this time are not worthy to be compared to the glory to come."<sup>18</sup> Commenting on these words of the Doctor of the Gentiles, St. Thomas More anent his own sore trials observes, "We shoulde not, I weene, neede muche more in all this whole matter, than that one texte of Saynte Paule if we wolde consider it well."<sup>19</sup> Of the "glory to come" St. Paul was vouchsafed a glimpse,<sup>20</sup> and in one of his Epistles we read the encouraging words, "That eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him."<sup>21</sup>

#### The Reward to Come

Perhaps it may be objected that the tribulations which St. Paul so often mentions are too remote from youthful experience to produce an impression on their minds, but to the thoughtful, observant young person life offers too many instances that tribulations from within and without still attend us. It is, however, consoling for the young Christian to think that these sufferings permitted by God are not without purpose. St. Paul while reminding us that the Lord's ways are unsearchable<sup>22</sup> reminds us also "that to them that love God, all things work together unto good."<sup>23</sup> The importance of the virtues of faith and hope are clearly set forth. He tells us that "The just man liveth by faith,"<sup>24</sup> and that we should "be not sorrowful, even as others who have no hope."<sup>25</sup> As a wholesome reminder of our transient status he would have us recall that "we have not here a lasting city,"<sup>26</sup> and that tribulations have a sanctifying value. Thus he tells us that "tribulation worketh patience; and patience trial; and trial hope,"<sup>27</sup> and also that "that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory."<sup>28</sup> That the measure of encouragement be filled to overflowing the all-important reminder of Christ's sufferings is brought home to us in the words that "if we suffer with Him, that we may be also glorified with Him."<sup>29</sup>

It is said that the late Dr. George Washington Carver kept before him on his desk St. Paul's words, "I can do all things in Him who strengtheneth me."<sup>30</sup> Many such slogans or battle cries may be found in St. Paul, and the young soldier will find them encouraging in the Christian warfare. What can be more

inspiring than such words as "If God be for us, who is against us?"<sup>31</sup> "Be not overcome by evil, but overcome evil by good."<sup>32</sup> "Labor as a good soldier of Christ Jesus."<sup>33</sup> St. Paul, we may judge, liked cheerful soldiers, for he says "Rejoice in the Lord always; again, I say, rejoice."<sup>34</sup> And where is the young Christian who would not aspire to be able to say with the greathearted Apostle who when approaching the end of his days said, "I have fought a good fight, I have finished my course, I have kept the faith?"<sup>35</sup>

#### The Greatest Is Charity

Before concluding it is fitting that special mention be made of St. Paul's great charity. He himself gives this virtue first place in his preference saying, "And now there remain faith, hope, and charity, these three: but the greatest of these is charity."<sup>36</sup> In the light of his great charity it is easy to understand something of his tireless zeal as well as something of his deep affection and sympathy. His love for Christ, his Commander-in-Chief "for whom I have suffered the loss of all

<sup>16</sup>Phil. 4:13.  
<sup>17</sup>Rom. 8:31.

<sup>18</sup>Rom. 12:21.  
<sup>19</sup>Rom. 8:21.

<sup>20</sup>Phil. 4:4.  
<sup>21</sup>Tim. 2:3.

<sup>22</sup>Phil. 3:8.  
<sup>23</sup>Gal. 2:20.  
<sup>24</sup>Rom. 8:38, 39.  
<sup>25</sup>Acts 19:11.  
<sup>26</sup>Cor. 13:13.

## Devices in 9th-and 10th-Year English

Sister Frances Teresa, S.S.J. \*

The first English assignment for freshmen in September was a Roll Call Response for the following day using "Picturesque Speech and Patter" as a source for the response. It was possible early to gain some knowledge of the humor, literary appreciation, and personality of the students from these answers: (Names are fictitious.)

1. Mary Brown—"Fireflies were lighting matches on black shadows." (Imagination, appreciation of beauty.)

2. Susan Grey—"The bells and clocks of the town were discussing midnight." (Attention to sound. Turned out to be a musician.)

3. Clare White—"With bent head she tunneled into the wind." (Awareness of posture; Clare is an athlete.)

4. Jane Smith—"Earrings like chandeliers." (Sensitive to proportion in dress, ornament, etc. Jane excelled in home economics.)

5. Marjorie Green—"As useless as rain on the ocean." (Marjorie was very practical.)

6. Gloria Knight—"Most of her opinions were heirlooms." (Gloria was very original.)

7. Veronica Miller—"Restless as a windshield wiper." (Veronica was perpetually "on the go.")

8. June Webb—"A ballet of bright flowers." (June was a dancer.)

9. Esther Adams—"The eternal peacefulness of women sewing." (Esther was ever calm, ever tranquil.)

10. Irene Walters—"He was not made for climbing the tree of knowledge." (Neither was Irene.)

It was interesting to check these responses with the student's personality records of the preceding year to see how the response chosen revealed the girl.

When the sophomore class assembled the following assignment was on the blackboard:

#### PEP TALK

called on unexpectedly  
speech  
rose and remarked  
to tell the diners  
picture the atmosphere  
gradually weaving his magic spell  
chanting lines  
suddenly he demanded  
rose and shouted  
they looked  
magnetic personality

The students were told to use these key phrases in an anecdote entitled "Pep Talk." Fifteen minutes later the papers were called in. Marilyn's is a typical example of the answers received:

#### PEP TALK

Last night I was invited to sit at the speakers' table at the Red Cross dinner. While I was immensely enjoying the food on my plate, the chairman suddenly called on me, most unexpectedly, to give a short speech. Reluctantly I rose and remarked that I was really unprepared. But, nevertheless, I began to tell the diners that they would do a great deal of good, if they could contribute some money to the Red Cross fund. You can probably picture the atmosphere. I was gradually weaving a magic spell, in which my audience was losing itself, by chanting lines of good cheer and mercy rendered through their contributions. Suddenly someone in the rear of the dining hall rose and shouted, "Fire!" Everyone looked and he shouted again. Everyone ran for the nearest exit. There I stood, alone and utterly downhearted

<sup>16</sup>Parochial and Plain Sermons, Vol. 3.

<sup>17</sup>Acts 9:16.

<sup>18</sup>Rom. 8:18.

<sup>19</sup>Sir Thomas More, *The Dialogue of Comfort* (New York: E. P. Dutton and Sons).

<sup>20</sup>2 Cor. 12:4.

<sup>21</sup>1 Cor. 2:9.

<sup>22</sup>Rom. 11:33.

<sup>23</sup>Rom. 8:28.

<sup>24</sup>Rom. 1:17.

<sup>25</sup>Thess. 4:12.

<sup>26</sup>Heb. 13:14.

<sup>27</sup>Rom. 8:17.

\*Nazareth Academy Convent, Rochester, N. Y.

because I couldn't keep their attention with my demagnetized, magnetic personality. They certainly demonstrated pep after my talk but not in connection with the Red Cross.

\* \* \*

However, 1 out of 125 students came near the original—this by Mary K.

#### PEP TALK

It was the eve of the big game between Pipsqueak College and Patterson University. A large banquet was in progress. The coach of the Patterson team was called on unexpectedly to make a speech.

He rose slowly and remarked about the wonderful dinner. Then he began to tell the diners about the game on the next day. He tried to picture the atmosphere for them—the large crowd cheering at the top of their lungs, the cheer leaders, the colorful banners and corsages, but, most of all, the big game itself and a glorious victory for Patterson. Gradually, he was weaving a magic spell with his easy, chanting lines. Everyone was spellbound by his words.

Suddenly he demanded, "Are we going to let Pipsqueak beat us tomorrow?" They rose and shouted in unison, "No!" Then they looked at the coach who had become rather exhausted after such a strenuous speech. When everything was quiet again, the crowd

felt certain that their coach, who possessed such a magnetic personality, would lead them on to victory the next day.

Then the original article on page 18 of November, 1937, *Reader's Digest* was read:

#### PEP TALK

Knute Rockne was called on unexpectedly at a banquet to make a speech. He rose and remarked that people often asked him what he said to the Notre Dame players between halves of a close game, and he now volunteered to tell the diners what the events in the dressing room were like.

Then he began to picture the atmosphere of the dressing room with its fumes of liniment and sweat, its nervous tension and uncertainty. Steadily Rockne went on, gradually weaving his magic spell, quoting his own pep talks. Rhythmically he dropped to the chanting lines: "We are going out there and fight, fight, fight—and win!" Suddenly he demanded of his hearers with smashing abruptness: "Are you with me?"

En masse the whole banquet room rose and shouted as one man, "Yes!" Then they looked at one another sheepishly and slipped back into their chairs with confusion as they realized how they had been tricked, how they had lost themselves completely to a magnetic personality playing on mass psychology.

"You've had a poor supervisor," I comforted. "We'll have a meeting on Tuesday and find out what some of the other teachers are doing."

As I left, I remembered the troubles of a young friend of mine in the freshman class at the state university. She complained that every Monday morning the instructor would say,

"Now I want you to write a theme in class today. The title will be *What I Did Over the Week End*."

Lee had exclaimed, "Now isn't that an inspiration; teachers should jog you a little if they expect you to write."

I agreed with Lee. I've always felt that, too often, written work is an unpleasant task, because it's assigned with the brief statement, "Tomorrow hand in a composition."

When my teachers came into the office on Tuesday, I told them Miss Hill's troubles and Lee's comment. "I asked you to bring samples of written work," I said. "The purpose of this meeting is to bring out into the open what anyone has been doing to make better writers of our boys and girls. Who wants to be first?"

Miss Baker said that she would like to read a letter. "It isn't so wonderful," she explained, "but it was written by my lowest-ranking pupil. I think it shows that we can help almost anyone with composition work." This is the letter she read:

Dear Janie,

I am sorry to hear about your being sick, but I know that you will now have time to catch up on your reading. A very good book is *Bob, Son of Battle*. As I know you love dog stories as much as I do, I think you will enjoy it if you will read it. At the end it is hard to finish the book, because it is so sad. I think I used a whole box of Kleenex on the last four chapters. I hope you are well soon. If Mother can bring me to the hospital on Saturday, I will bring the book to you.

Love,

Norma

Miss Baker said, "I began work that day by asking pupils to tell a little about books they had been reading. Then I said I wanted each one to write a letter, recommending a book to a friend. Norma came to my desk several times with questions, but she wasn't lost; she knew what she wanted to say." She added that she had killed two birds with the letter, a check on free reading, and writing. The group agreed that the letter was better than a formal report.

One teacher suggested making use of hobbies. "You'll get papers about everything from raising baby alligators to making a collection of old guns," she said. She read this paper:

#### STAMP COLLECTING

My hobby is stamp collecting, and I would recommend it to anybody who can't get to sleep at night, to anybody who gets bad grades in history or geography, or, in general, to anybody who wants something to do.

I've been collecting for four years, but every time I look through my collection I learn something new. You learn about your country's history and geography. It isn't dull like the kind you get in books, because it's almost all pictures:

Stamp collecting doesn't cost much. You

## Children Can Write

Mary Elliott \*

Miss Hill pushed a stack of papers to one side, laid down a red grading pencil, and frowned up at me. "Children can't write," she groaned.

"You mean," I corrected mildly, "don't you, that some children can't write?"

"No," she answered, "I mean that no children can write anything or all children can write nothing, whichever is most sweeping and all inclusive."

Miss Hill was the youngest, most impulsive, and most positive of my seventh-grade teachers. Something had to be done, I could readily see, or all children in her classes would be consistently writing nothing.

"Let me see," I suggested.

The papers were poor. If they were typical of the work she had been getting, my new teacher in room 409 had reasons to feel discouraged.

"Listen to this," she exclaimed, taking a paper from another stack. "'One summer Daddy, Mother, and I drove to Kentucky when Daddy had his vacation. Daddy did the driving. Mother and I looked at the country and the road signs. The scenery was pretty. We visited my aunt and uncle. We stayed three weeks. Then we came back, because Daddy had to go to work. It was time for me to start to school. We had a good time. I hope we can take a trip some other time.'"

She slapped the paper down on the desk and set her lips in a straight line. I waited. Finally she grumbled, "That is the inspired thread that runs through my seventh-grade themes."

"Miss Hill," I began, but she interrupted me.

"Where," she scolded, "is the vaunted imagination of childhood? I have been taught that the child's mind is constantly in a dither, thinking of different and interesting things, that beside the child the grownup is dull and prosaic. It is not true. The girl with the highest I.Q. in my class wrote that paper."

I asked, "What are you doing to get better writing?"

Miss Hill almost jumped at me. She explained that she was having the pupils hand in a paper a week. She exclaimed,

"Every single child, one paper every single week! I've waded through tons of literary gems like that. They still think, 'We had a good time. Then we came home' will be devoured avidly by the reader."

I asked, "Can you swim?"

My teacher cocked a slim eyebrow in surprise at the senile ramblings of her supervisor and nodded her head in negation.

I said, "If I should ask you to swim once a week, no help, no instruction, just swim, you'd do quite a bit of floundering, I imagine. You might even drown, but I doubt if you'd try to swim."

"I see what you mean," she answered, "but what is there to do? I can't tell them what to imagine, and, if it's factual material, I certainly ought not tell them what to say. I don't know anything to do but have them write."

can build a fairly large collection with little expense.

If you go at stamp collecting the right way, you're sure to like it.

### A Literary Subject

Miss Lake usually follows a literature lesson with written work. I knew that her class had been studying *Rip Van Winkle*, and I asked her what connection she'd made with that and theme writing.

"I've tried a new plan," she answered. "I put on the bulletin board a list of things to do and let everyone choose. They were something like this:

1. Pretend you are Rip, talking to his dog. Write briefly what he might say.

2. Pretend you are Rip. Dame Van Winkle had made you work in the garden. You are talking to yourself about your troubles. Write what you might say.

3. Pretend you are a modern Rip Van Winkle. You wake up in 1964. Write what you see.

I had a long list. One suggestion was to write a poem. Anne Glenn said she would like to try, because her father liked poetry." Below is the poem read by Miss Lake.

#### RIP VAN WINKLE

Up to the mountain he went one day,  
But not at first did he plan to stay.  
All of a sudden he saw an old fellow.  
He was short and square. He wore a jerkin  
of yellow.  
He had bushy hair and a grizzled beard,  
A creature whom most persons would have  
feared.  
Upon his back was a keg full of gin  
Which Rip helped him carry to a crowd of  
his kin.  
Each queer little fellow took a big dip,  
And when they weren't looking, Rip took a  
nip.  
Then all at once he was sound asleep.  
It was twenty whole years before he heard  
a peep.  
Then up he awoke, thinking, "Here's the  
next day,"  
Worried to death for what Dame Winkle  
would say.  
When he tried to arise, how he heard his  
bones creak!  
All over his body he felt very weak.  
Rip and his dog had made a fine pair.  
Now he called for old Wolf, but Wolf wasn't  
there.  
He started for home, no friend to his name.  
Then he discovered he wasn't the same.  
His chin had a beard grown down to his  
waist,  
A facial adornment not much to his taste.  
He walked down a path back to his home  
town,  
And when he entered he looked all around.  
Just two people he found whom he knew,  
His daughter, Judith, and her son, Rip, too.  
So ends this poem,  
Destiny unknown.

"The rhythm is far from perfect," Miss Lake concluded, "but if pride in one's work and the approval of classmates counts for anything, this piece of work is worth a great deal to Anne."

I read a paragraph for Miss Crews who was absent. I told the group that before Miss Crews' class begins she usually reads them several paragraphs from a book or story and asks them why it holds their attention.

"She tells them," I said, "that writers work hard to find interesting ways of expressing what they think. She says something like this, 'Now this time, I hope several of you

will find unusually good ways of telling your ideas. Remember you must make a person want to read what you have written.'"

I read Franklin's story. His paper shows the results of her efforts with one pupil at least.

### MY FAVORITE RESORT

Like all boys my age, I have a swimming hole. When the summer days become sultry, monotonous, and I am unable to constrain myself to work, I make my way for the swimming hole.

The water is limpid, and you can see the sand as the gentle breezes blow into your face. It makes you feel glad to get away from it all. The sunlight peeks between the leaves and makes a beautiful patchwork pattern.

There is one big elm under which I especially like to sit and watch the water lilies float back and forth. Every few minutes a frog seeks a rock to sit on, and delivers his song of summer days and peace.

Not until I assure myself of how essential it is to get back to my work do I get up reluctantly and start back. The lure of this heavenly place calls me often on summer days.

I made a point of being in Miss Hill's room on the next composition writing day. Everything was well under way when I stepped in, and I noticed that pencil chewing and window gazing were at a minimum.

"You see I've thought of a jogger-upper or two," Miss Hill whispered. She laughed and added, "Children can write, it seems."

## Becoming a Citizen

### An Eighth-Grade Pupil

Dramatization has long been a favorite aid of many teachers to make important topics of the textbooks become a part of the child's life. After finishing a unit on "Civics and the Community" the pupils of the seventh and eighth grades were asked to write original skits portraying the process of naturalization. Several of the playlets were then acted in the classroom. An eighth-grade pupil wrote the following skit and directed the dramatization of it. By a special request of the neighboring high school civics class it was presented at a high school assembly.—Sister M. Cleta, O.S.B.\*

### AN EXPERIENCE OF ONE'S LIFE

**CHARACTERS:** Mr. Brown, clerk of the court; Miss Foster, secretary; Miss Grace Waterfield, applicant for citizenship papers; Mrs. White, witness; Miss Parker, witness.

**SCENE:** (Acts I, II, III) Court room.  
Clerk seated at his desk.

#### Act I

**SECRETARY [Entering office followed by young lady]:** Miss Waterfield, Sir.

**CLERK:** How do you do? Please be seated.

**MISS WATERFIELD:** Thank you. [Takes chair] I would like to become a citizen of the United States.

**CLERK:** Very well. Miss Foster will fill out for you your papers declaring your honest intention of becoming a citizen.

**MISS FOSTER:** Yes, Sir.

**MISS WATERFIELD:** But I have been here for five years already, Sir, and would like to become a citizen as soon as possible. Here is my certificate of arrival. [Hands certificate to clerk.]

**CLERK:** I am afraid you do not understand, Miss Waterfield. It is true you must be a resident of the United States for at least five years, but there must also be an interval of at least two years after you declare your intention to become a citizen. You have never done this, have you?

**MISS WATERFIELD:** No, Sir. But I will today if I may.

**CLERK [filling in card]:** Full name?

**MISS WATERFIELD:** Grace Marie Waterfield.

\*Sisters of St. Benedict, Mt. St. Scholastica College, Atchison, Kans.

**CLERK:** Age?

**MISS WATERFIELD:** Nineteen.

**CLERK:** Your present address?

**MISS WATERFIELD:** 1076 South Bend Street, Davenport, Iowa.

**CLERK:** Occupation?

**MISS WATERFIELD:** Waitress at Mildred's Café.

**CLERK:** Date of arrival in the United States?

**MISS WATERFIELD:** September 8, 1936.

**CLERK:** Name of vessel on which you came?

**MISS WATERFIELD:** Santa Anna, from England.

**CLERK:** That will be all now, Miss Waterfield. You will be notified to appear again in two years. And be able to write your name, know your civics, bring back these "First Papers" and also two witnesses who will swear for you.

**MISS WATERFIELD [alarmed]:** Swear! For what?

**CLERK:** They swear that they know you have lived in this country for five years, and spent the last year here in Iowa, where you filled out your papers. They also swear that you tell the truth in court.

**MISS WATERFIELD:** Well, I always tell the truth, in court and out of court. However I will do all as you say. Thank you, and goodbye.

**CLERK:** Good-bye, Miss Waterfield.

#### Act II

[Two years later. Applicant enters with two witnesses.]

**CLERK:** Good afternoon.

**MISS WATERFIELD:** Good afternoon, Sir. I hope I can become a citizen today. Here are my "First Papers" and "Certificate of Arrival." These are my witnesses. [Turning to each] Mrs. White and Miss Parker.

**CLERK:** How do you do. [Offers chairs] Please be seated.

**MISS WATERFIELD:** I have taken great delight in the study of the government of the United States.

**CLERK:** Very well, Ma'am. I will now proceed with the test. What are the advantages of being a citizen of the United States?

**MISS WATERFIELD:** The advantages of being a citizen of the United States are: reli-

gious freedom, freedom of speech, right of petition, right to vote and hold office, right to own property, right of protection, and trial by jury.

CLERK: Good! How may a naturalized citizen lose his citizenship?

MISS WATERFIELD: A naturalized citizen is assumed to have renounced his American citizenship if he returns to his native land and remains there for two years; or if he resides in some other country for five years.

CLERK: Define patriotism.

MISS WATERFIELD: Patriotism is love of country. It is the passion which inspires one to serve his country, even to the giving up of his life in order that his country's ideals may be preserved.

CLERK: Give the national flag salute.

MISS WATERFIELD [rising putting right hand over heart]: I pledge allegiance to the flag of the United States of America and to the republic for which it stands, one nation, indivisible, with liberty and justice for all.

CLERK: Could you become president of the United States?

MISS WATERFIELD: Yes, Sir, I could.

CLERK: Could you?

MISS WATERFIELD [abashed]: No woman has as yet been elected.

CLERK: So you could be elected?

MISS WATERFIELD [excited]: Oh! No, Sir. I am not a natural born citizen and that is required.

CLERK: That is it. Now to continue—Do you believe in polygamy, anarchism, or communism?

MISS WATERFIELD [emphatically]: No, Sir. I am a true American and always hope to be.

CLERK: Your companions must now testify for you. Please hold up your right hands [turning to Mrs. White]. Do you swear to the fact that Miss Waterfield has lived in the United States five years and in the State of Iowa one year?

MRS. WHITE: I do.

CLERK [to Miss Parker]: Do you swear to the fact that Miss Waterfield has lived in the United States five years and in Iowa one year?

MISS PARKER: I do.

CLERK: Being satisfied with the excellent answers you have given this afternoon, and since you have complied with all the requirements for becoming a citizen, you will be permitted to take the oath of allegiance in ninety days from now.

MISS WATERFIELD: Thank you, Sir, so much.

### Act III

[Judge seated on bench, and Miss Waterfield standing by clerk's desk].

CLERK: You will now take the oath of allegiance, Miss Waterfield.

MISS WATERFIELD: Thank you, Sir. [Clerk places Bible on desk and applicant puts her hand on it as she gives the oath of allegiance.]

MISS WATERFIELD: I hereby declare on oath that I absolutely and entirely renounce and abjure all allegiance and fidelity to any foreign prince, potentiate, state, or sovereignty, and particularly to England of which I was heretofore a citizen: That I will support and defend the Constitution and laws of the United States of America against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; and that I will take this obligation freely

without any mental reservation for the purpose of evasion, so help me God.

[Judge and others present congratulate Miss Waterfield. She accepts graciously and the clerk presents her "Certificate of Allegiance," which she signs.]

MISS WATERFIELD: Thank you. Indeed, I consider this day one of the most important

and happiest of my life. I feel that I fully realize the dignity of the privileges and duties to which I am now entitled, and with a solemn prayer I beg heavenly aid to help me to do my part to live up to the high ideals laid down by our Founding Fathers.

[All pupils join in singing "The Star Spangled Banner."]

## Children Made Wall Hangings

Sister M. Bertrand, O.P. \*

American Junior Red Cross clubs organized throughout the schools during the war period have given full scope to imaginative and ingenious children in utilizing their spare time to create artistic and worth-while gifts for their many beneficiaries.

The most unusual activity in our club last year came as the result of a donation of several yards of used monks cloth. Since the material did not seem suitable for lap robes or pillow covers, we decided that it might be converted into some very bright wall hangings, as we had been advised that there was a great need for such articles in camp hospitals.

At first we were in some doubt as to the type of decoration which could be put on such hangings. Yarn embroidery or patch-work pictures would be good, but we finally decided that pictures or designs made with paint or dye would be more colorful.

Our next problem was the application of the color to the monks cloth which was of a very heavy weave. After some experimentation, it was found that satisfactory results could be obtained by the use of stencils and a spatter gun using as a medium dissolved broken paint crayons.<sup>1</sup> Regular spatter paint was too expensive for such large pictures and poster paint did not produce the desired effect of dyed cloth.

The problem of preparing the stencils was not so difficult, as the children were acquainted with the process of making spatter pictures. It was decided that rather simple figures or designs would be made. A sail boat was the first pattern finished. It was drawn in miniature, then painted as the completed hanging would be. There was a small formal design

<sup>1</sup>Holy Angels School, 4718 N. 28 St., Omaha, Neb.

<sup>2</sup>Not ordinary crayons, but paint crayons which are soluble in water.

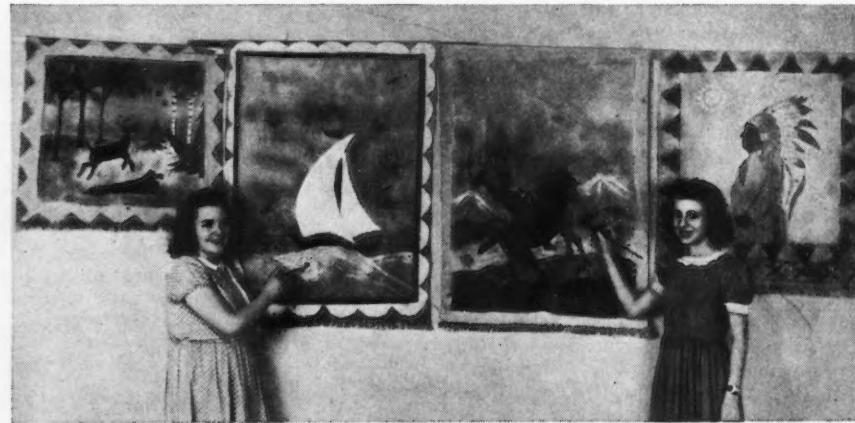
border around the margin of the picture.

After the size of the wall hanging was decided upon, a plan was drawn on a large piece of heavy brown wrapping paper. The monks cloth was cut and hemmed so that when completed it was the same size as the brown paper. There was a two-and-a-half-inch hem at the top; the bottom was fringed. Two pupils prepared the cloth while others cut the stencils with a razor-blade cutter.

A large piece of brown paper was then tacked to a bulletin board to protect it from the paint. Then the cloth and, finally, the pieces of the stencil were added. The cloth was pulled rather tightly to keep it from wrinkling later when the paint would be added.

The spatter gun was made ready with the paint. Then, with the miniature at hand for constant reference, the stencil pieces were removed as each color was applied and replaced as soon as the spot had dried. In using the spatter gun, care had to be taken to prevent too much paint from being sprayed at one time on any one area or the colors would run. A good strong tint was obtained by giving each space to be dyed several light coats leaving a moment or two between each for the liquid to dry. As the colors in the border were included in the picture, both were completed at the same time. Finishing touches were added with an ordinary paint brush after all of the stencil pieces had been removed. When the hanging was completed, it was left on the board until thoroughly dry.

Many colorful pictures and designs were made by the children, who were most interested in this Red Cross activity. It is hoped that their bright wall hangings will bring as much cheerful comfort to those for whom they were prepared as they have already given in inspirational pleasure to their creators.



## SAINT PHILOMENE

Sister M. Eulogia, O.P.\*

Tradition hands down this story  
Of little St. Philomene,  
Beloved by all her clients  
And favored by Heaven's Queen.

To Minerva, Juno, and Venus  
Did her royal parents pray  
For the gift of a little child  
To bless their declining day.

But year after year their prayer  
Unanswered had ever been;  
And they grieved that the royal crown  
Must descend to their lesser kin.

Then one day they heard of the Christians  
Who prayed to their God-Man,  
And they vowed to adopt that religion  
And paganism from their country to ban.

If only a child might be given them,  
And, oh! so humbly they prayed  
That a little daughter was sent them,  
Whose glory from earth will ne'er fade.

"Philomene" was the name they gave her,  
Signifying "Daughter of Light";  
And she kept for all time her baptismal  
robe  
In its original dazzling white.

And the mother and father of the child  
Abandoned their pagan ways  
And adopted the faith of the Christians  
As they'd promised in former days.

And the country advanced in virtue  
Under its noble king;  
And the queen set a holy example  
In prayer, work, and everything.

Their child seemed far more gifted  
Than children of like years,  
Both nature and grace showered blessings;  
She was loved by peasants and peers.

She craved for Holy Communion,  
And the bishop gave his consent  
For this child of just five summers  
To receive the Holy Sacrament.

Then as the days and years advanced  
Her soul was flooded with grace,  
And the holiness of her life  
Was reflected in her face.

She bloomed into a pure sweet maid;  
And when her years numbered eleven,  
She took a vow of chastity  
To Jesus, her Spouse of Heaven.

But evil befell her country;  
Diocletian coveted land  
And strove to seize from her father  
His hills, vales, and ocean strand.

The state which had long been peaceful  
Wished to avert the impending war  
And begged the king to intervene  
'Fore injury had advanced too far.

And then the king determined,  
Accompanied by the queen,  
To go to the court of the Emperor  
And they took with them Philomene.

And as they knelt before him  
Petitioning peace for their land,  
His eye fell on fair Philomene  
And he offered her his hand

In marriage. Startled, the fair maid  
Drew back from him aghast,  
For she thought of her vow of chastity,  
And her heart was beating fast.

"Oh, no, for no earthly monarch  
Can I violate my vow;  
My heart belongs to Jesus;  
He is my true Spouse now."

But the ruler, ever obdurate,  
Determined to have his will  
And cast the maid into a dungeon  
Till she his wish would fulfill.

Week after week she languished  
Tormented by hunger and thirst,  
Mocked at by her gaolers  
And by all men held accursed.

Then Diocletian grew angry  
When her will he could not break,  
And he swore he'd conquer yet  
And make the maiden quake.

He had her lashed unmercifully;  
Her body was one great wound;  
She was thrown back into her dungeon  
Where in her anguish she swooned.

Then God sent down two angels  
To heal the pain so keen,  
And with them came a Lady,  
No other than Heaven's Queen.

They raised the maiden up  
And she stood before them whole;  
She asked them to help her persevere  
And to save her immortal soul.

The Emperor, astounded beyond measure,  
When he at the prison arrived  
Learned to his great amazement  
That the maid had this torture survived.

He had her brought to the Tiber  
To drown in that river deep;  
Why, even the many bystanders  
Could do naught else but weep.

The two angels ever attentive,  
Bore her safely to the shore  
Where an applauding multitude  
Begged that she suffer no more.

But Diocletian without pity  
Had her dragged through the Roman  
street,  
Then shot at by his archers  
With arrows at red-hot heat.

But the arrows, in leaving the bows,  
Reversed their hasty flight,  
Killing the executioners  
Even in the Emperor's sight.

Maddened by his ill-success  
And all his plans gone wrong,  
He quickly summoned a soldier  
From out that gaping throng.

"Strike with your sword and sever  
The head from that body there;  
Then cast it out on a dung pile;  
Let it rot in the summer air."

Thus ordered the wicked monarch,  
Then hurriedly strode away.  
The blossom fell from the stem,  
And Philomena saw Heaven that day.

Two men darted forth from the crowd  
To reverently gather the flower  
Into the cloth which they carried;  
And knowing that money has power

To bribe even an emperor's soldier,  
From hand to hand slipped some gold;  
And the body was lifted gently  
And buried in the catacomb.

Now Christians all over the world  
Pray to this little girl-martyr,  
Who won a glorious crown  
And would not for sin her soul barter.

She is the saint of miracles  
On whose help we all can lean;  
For 'tis said, "God refuses nothing  
To little St. Philomene."

\*Holy Rosary School, Minneapolis, Minn.



## Go to College

*It is customary to bemoan that our Church in the United States with her twenty million adherents is so poorly represented in the professions and other posts of authority and public standing. The remedy is more Catholic high school graduates to attend to completion the courses in a Catholic college. We are woefully lacking in a representative number of Catholic doctors, dentists, nurses, lawyers, judges, pharmacists, business executives and certified public accountants. Too few Catholics own their own business or head industrial firms. Our place in the city, state or national administration is anything but flattering. Much of this shame comes down to the neglect of Catholic high school graduates to follow a college career.—"The Tablet," Brooklyn, N. Y.*

# Aids for the Primary Teacher

## NUMBER BEFORE THE TEXTBOOK

*Amy J. DeMay, Ed.D.* \*

### VI. FRACTIONS IN THE FIRST GRADE (Continued)

Another situation where halves may be worked in as a group lesson in the schoolwork of the first grade uses sheets of the paper ordinarily passed out for classwork. Paper provided for the pupils by the school is usually in pads or packages in which all the sheets are of the same size.

#### Making Half Sheets

Perhaps for a lesson the pupil needs only half the space of such a sheet. Then paper should be passed to half the pupils, to alternate seats, and the pupils getting the paper are directed to fold it from the bottom edge over to the top edge to make the two pieces exactly alike, and then they are told to crease the fold with the fingernail so that when the paper is opened it can be torn apart at the fold to make two equal pieces, each half of the sheet of paper. Of course the crease has to be rubbed hard enough to result in a tear straight across. The pupils are directed after the tearing to compare the two parts, by laying one back upon the other, to see if they are the same size. By this time the teacher will have noted those who have not torn straight across. The class are asked to tell whether the two pieces of some child which is correct are halves and why. After the statements that the two pieces are just alike, or are the same bigness, the teacher calls attention to some that have been torn crookedly, and some of those which were not laid properly so that the crease was in the wrong place, or those which were not creased hard enough so that they did not tear straight. Questions are asked if these are halves and why not. Then the children who did not succeed in producing halves are given fresh sheets of paper and careful directions, perhaps a little help to those who lack muscular control, and they try again.

Sheets of paper thus divided do not make halves that are as evident to the eye as are those of circles or apples. They are therefore a step toward the abstract conception of half. The previous experience with apples, bananas, and rings, however, makes the meaning clear to the pupils so that they take the mental step necessary. After the tearing and the desired discussion of halves and stories about them told by the pupils, the papers are used for the lesson for which they were prepared.

A later lesson may require a long narrow strip of paper, as for writing some list of words in penmanship or for some other purpose. Then the alternate pupils receiving the sheets of paper are directed to fold them from left to right (or right to left), so that the edges meet, and then to crease a fold down the middle of the sheet. When this paper is torn the same questions in regard to halves are asked, and the pupils who again fail are assisted to try it again. Then the paper is

used for the lesson for which it was prepared. Indeed the teacher should see that in all such cases the paper made into halves is used for a lesson. This makes the operation a practical part of the lives of the pupils. It is not just a tearing lesson to produce halves, but a lesson to produce half sheets of paper to be used.

At a later lesson the teacher should plan uses for a three-cornered or triangular piece of paper. For this each pupil is provided with a square sheet of paper which he is directed to fold from one corner to the opposite corner, crease, and tear off. Then he is directed to lay one three-cornered piece upon the other to see whether they are equal. The teacher asks whether the two are halves of the sheet of paper the pupil had before the tearing. The discussion of the two halves of the same bigness is carried on as before, and the pupils tell stories about their sheets and their halves, and again it is made clear that the two parts are the same bigness, that there are two halves in a whole sheet, and that a whole sheet makes two halves. Then the triangular pieces should be put to use in a lesson for which they are prepared.

Later oblong sheets should be treated in the same way, folding from one corner to the opposite corner, creasing and tearing. Then to compare the two pieces one part has to be turned around to fit on the other. Questions are asked and stories told, and then the papers used.

#### Two Equal Parts

By these exercises the pupils get the correct idea of halves as two equal parts of the same thing, without being given a formal definition of a fraction, or, for that matter, using the word *fraction*. This formal term, *fraction*, is not mentioned by the teacher in the first grade, unless some child who has heard it elsewhere mentions that halves are called fractions; then the teacher should agree of course. Here, and in the second grade also, halves and other fractions are called *parts*. A half is one of two equal parts. A whole is two of these parts.

At a later time the pupils may have circle patterns of three or four different sizes, some quite small and some quite large, with, of course, several who have the same size. When these have been marked around to form circles on paper and the result cut out and then folded to make halves, and then each half labeled by writing *one half* inside it, they are cut or torn apart. After having the class recall that a half is one of two equal parts of a ring, certain children are chosen whose circles were the same size to compare their halves; that is, Mary's half circle, if the cutting has been good, is the same size as John's. The question is then asked whether John's ring from which the half was cut is the same bigness as Mary's ring was before she cut it into halves. They put the halves together and compare the wholes and find they are. Then two others are chosen whose rings are not the same size. They find

that the half of Jane's ring which was small is not the same as the half of Ellen's ring which was large. These then compare their rings when whole and find the difference. The conclusion then arrived at is that the two halves of anything are the same size as the two halves of an equal thing, but, if the wholes are not of the same size, their halves are not. However, this aspect should not be driven too hard. After it is presented, let the effects work silently. The halves of each child can then be colored and mounted and set up for inspection, where the facts of the differing size of the halves of different objects will appear to the eye, and little more need be said about it in this grade, unless some circumstance in the grade life brings it to notice.

Exercises like the last discussed should not, of course, be given until late in the first grade after much other work in halves has taken place. All the while, from the very first, the teacher should be watching for opportunities for practical application of halves in their lives and work. Sheets of paper and even circles or rings cut into halves are at best more formal than the halving of actual objects for a specific purpose; but, as the occasions for these in school are rather limited, the use of the other has been described as an additional opportunity to bring halves to the children's attention in a place where they are to be used for some purpose. Children in the home have more opportunities for contacts with halves of actual objects, as half a piece of pie, half a pear, half a stick of candy, etc. After the lessons in school these experiences will register on their neurones with a much stronger effect than if they had not had them. Then, too, as every teacher knows, children's home environments differ greatly in their possibilities for supplying educational concepts, as well as in the parental attitude toward the child's school life. Last but not least, there are vast differences in children's ability to profit from incidents in their surroundings. The more the teacher directs his attention toward certain points the more the duller child as well as the brighter will profit from his out-of-school experiences.

#### Pictures of Halves

Here we must not forget another opportunity to give the children a chance to do something about what they have learned. They should be asked to watch for pictures of half objects in papers and to cut these out and bring them to school to be mounted and placed on the bulletin board. Every one is familiar with the pictured halves of melons, oranges, lemons, etc., in advertisements. In magazines appear half nuts, half chocolate drops, etc. In vegetable and fruit seed catalogs others are found. Pictures of half cakes and half pies are harder to find as these more frequently have a quarter or sixth cut out, but they are occasionally found. Really, when one is looking for them, it is surprising how many pictures will be found that illustrate a number concept being taught.

#### Half of a Collection

The half of one object is, of course, the first concept of half to bring to the child's consciousness. There is next the half of a collection. This requires the use of numbers

\*Clifton Springs, N. Y.

whereas the half of a whole cut into two pieces has only the two parts to be considered. Of course we are not teaching children of this age any such thing called division, nor the formal finding of one half of the numbers 2, 4, 6, and 8—the numbers under ten with which the child in the first grade deals. But the child of this grade does share several objects, as marbles, pencils, sheets of paper, etc. The shares are found by the simple process of passing out pencils, for example, to two pupils by giving, one at a time, to each pupil until the 2, 4, 6, or 8, whatever the quantity is, is used up, and then counting to see whether each of the two has the same number.

After many exercises of this sort, groups of 2, 4, 6, and 8 dots (or small rings or boxes or x's) can be put on the board in various groupings, as . . . and : . . . and ::, and so on. Then the pupils can draw a line through a group so that half of the dots are on one side and half on the other side, as, . . . | . . . , and then prove they are right by counting the number on each side of the line. After that for seatwork, the

pupils can be given directions, written on the board, such as,

Draw 6 rings on your paper.

You want to give half these rings to your mother.

Put an x inside the rings for your mother. How many rings will your mother have? You will have half the rings.

Put an a in the rings you will have.

How many rings will you have?

Will you and your mother have the same number of rings?

Many similar exercises can be devised by the teacher. Objectively then the use of halves should be quite thoroughly taken up in the first grade as part of the number work, using actual objects; then the use of groups of apples, pencils, etc., with 2, 4, 6, or 8 in a group to be shared between two people should be touched on. The symbol  $\frac{1}{2}$  and the term fraction should not be pushed into such instruction, fractions being called parts, and the words *one half* used instead of the numbers. The work should be concrete, and the children encouraged to tell stories of experiences with halves.

ground were made with a little red and black paint. This combination made the trees look like they really were in the distance. After the picture is dry, fasten it in place with thumb tacks. Your class will be proud of it.

If you have never done finger painting before, here are a few hints on how to use the medium. The paper must be wet at all times but all excess water should be drained off. Smooth out wrinkles and air-bubbles gently with one hand and with the other lift the corners of the paper to let the air escape. Use a spatula or stick to put daubs of paint on the paper. With the whole hand, in circular movements, rub the paint smooth and cover the paper or area that you want that color. If the paint feels dry sprinkle a few drops of water on it. Wet paint and wet paper give better contrasts and more pleasing textures. Now for the way to use your hand and arm. For a smooth background cover the paper with even vertical or horizontal strokes using the hand or forearm. Foliage can be made by upward strokes of the fleshy part of the palm and the little finger. For other effects, pat the paint with various parts of the hand or arm, draw wriggling lines with the fingers, for a wavy motion, use the entire hand. Use the thumb for wiping out broad lines. Little fingers will make little shells. As soon as the children start using the paint, they will find many uses for their fingers in painting with finger paint. The children like to use the medium because it gives them so much freedom. If they do not like their picture they can smooth it all out and start over again. One thing to watch for is that they do not smooth out their picture too many times, because, as soon as the paint becomes dry, they will not be able to make any picture at all. Colors may be blended by adding one on top of the other. Pure color may be obtained by wiping out the background with the fingers or a paint rag. It is better to work with one color until the technique becomes familiar. By spraying with clear shellac, finger paint designs can be made permanent and washable.

A placement bureau is the most tangible, practical proof of a sound vocational program in a school. It is evidence to the students that the principles we have imparted and our solicitude do not end with giving them a diploma. A placement bureau will prove an asset to the individual, to the school and consequently to the Church.—"The Faculty Adviser."

## A Finger-Paint Poster

*Yvonne Altmann \**

Have you ever used finger paint? Of course, I hear you say. Have you ever made a poster using finger paint as the medium? I would like to, but I never have found finger-paint paper large enough. We did not use finger-paint paper. Wrapping paper served the purpose.

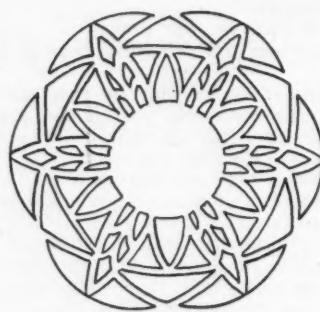
Let me tell you about our poster. Tables were pushed together and the wrapping paper for the poster put on top of them. The children wet the paper with our watering can. Water was allowed to soak into the paper but not stand in little puddles on top. The children were asked what they would like to put on their poster. Different things were suggested. It was decided that trees and houses would be the easiest things to make. After the children put on their smocks, they went to work. First they took a stick and put some of the blue paint on the paper. Then they smoothed

it all out. The blue paint represented the sky. Green paint was put on the poster and made smooth. Then the children took their fingers and made designs in the grass. It made the ground look rather hilly. The green paint was spread one third up on the poster and met the blue paint which came down two thirds of the way. Never have the horizon directly in the middle of the paper. Have it above or below the center. With a stick or spatula put some red paint where you want to paint a house. Paint the house with the fingers and hand. The house will be a reddish purple because red and blue make purple. Put yellow paint on the poster for the other house. You will find this house will be a yellowish green because yellow and blue make green. A little bit of black paint is used for the smoke coming out of the chimneys. The trees were made with black paint. The fingers were used to make the trees. The trees in the back-

\*Kindergarten Director, 324 Parkway, Oshkosh, Wis.



*A Finger-Paint Poster Made by Miss Altmann's Kindergarten.*



*Designs for Cards or Booklets. Designed by Sister M. Rosalyn, O.S.F. The designs may be cut out or colored or both. If cut out, metal paper placed underneath produces a beautiful effect.*

## The Our Father Play

Sister M. Edwin, O.S.F. \*

SCENE: In Jeanie's home.  
TIME: About 20 minutes.

LIST OF CHARACTERS: Mother; Jeanie, the daughter; Kent and Keven, Jeanie's younger twin brothers; Bob, Jeanie's older brother, a cripple; Jimmy, Jeanie's brother; Ralph, Mary, Susan, and Janet, playmates of Jimmy.

[Mother, Jeanie, twins, and Bob on stage.]  
MOTHER: Well, Jeanie, what did you learn in school today?

JEANIE: Oh, we learned so many things, I can't remember them all. One thing we learned was the prayer that our Lord taught to His Apostles.

MOTHER: Can you say it for Mother?

JEANIE: I think I can say most of it. You might have to help me a little bit. [She folds her hands, and says aloud the Our Father slowly and reverently.]

MOTHER: That was just fine, Jeanie. Mother is so proud of you. That is a beautiful prayer.

JEANIE: I like it because our Lord was the first one to say it when He taught the Apostles how to pray.

\*St. Mary's Convent, Bemidji, Minn.

MOTHER: Would you like to have Mother tell you what it all means?

JEANIE: Sister told us all about it already. I'll tell you about it instead.

MOTHER: That will be fine.

JEANIE: When we say, "Our Father, Who art in heaven," we call God, our Father.

KENT: Have we more than one Father?

MOTHER: Yes, God is our Father; too. He wants us to ask Him for help, so that you will be good children.

KEVEN: Does God stay in heaven all the time?

MOTHER: God always was in heaven and will stay there all the time. If you are good children, some day you will be in heaven with Him.

KENT: We'll be with the Mother of Jesus, too.

JEANIE: Everybody in heaven is holy. The name of God is holy. Sister said that we must never use the name of God except when we pray. That's what we mean when we say: "hallowed be Thy name."

BOB: One day I saw some boys fighting and they used the name of God.

MOTHER: No one should ever use the name of God when he is angry.

JEANIE: We all want to see Jesus in heaven after we die, so we pray: "Thy kingdom come."

BOB: Mother, will I be a cripple in heaven?

MOTHER: No, Bob. In heaven we will have everything we want. We will be as happy as we can be.

BOB: Then, why must I be a cripple now? I would like to be like other boys and girls who can play games and other sports.

MOTHER: Sonny, you don't understand now, but you will when you get to heaven. God does not want you to grumble about little things you must suffer. We should pray: "Thy will be done on earth as it is in heaven."

JEANIE: Some have to suffer more than others, but Jesus loves them more. That's what Sister says.

MOTHER: God will give you help to be cheerful and happy, even if you are a cripple. He wants you to ask Him for help.

JEANIE: Yes, that's what He meant when He told us to pray: "Give us this day our daily bread." We should ask God for all we need.

MOTHER: But God does not want us to ask for riches. We should ask only for that which we really need.

KEVEN: Can't we ask Jesus to take us to heaven?

MOTHER: Jesus wants us all to ask Him to take us to heaven when we die.

[Noise is heard outside.]

MOTHER: What's that awful noise outside?

KENT: I hear someone crying.

JEANIE: It sounds like Jimmy.

[A crowd of boys and girls come in.]

JIMMY [crying]: Mother! Mother! Ralph and Mary broke my nice new wagon.

MOTHER: Why, I don't think they meant to. Did you?

RALPH: We were only playing.

MARY: We are sorry that we broke it, Jim.

JIMMY: It's too late to be sorry.

SUSAN: Say, Jim, do you remember what we learned in school today? We must forgive others if we want Jesus to forgive us.

JEANIE: That comes in the Our Father.

MARY: I remember the words: "forgive us our trespasses, as we forgive those who trespass against us."

BOB: I think Jim will forgive you. Won't you, Jim?

SUSAN: It's always a little bit hard at first, but when you think of all that Jesus did for us, it makes it easy.

JIMMY: I'll forgive you. I know you didn't mean it.

RALPH: Thanks, Jim.

MARY: We'll be more careful the next time.

RALPH: I'll take some money out of my allowance to have it fixed up for you.

JIMMY: Oh, that's O.K.

JEANIE: I was just telling Mother all the things we learned today about the Our Father.

RALPH: I like to say the last part of that prayer "and lead us not into temptation" because I think it's hard to be good.

JIMMY: The devil is very powerful.

RALPH: That's why he gets so many people to do bad things.

KENT: I'm afraid of the devil.

MOTHER: You don't have to be afraid. You just have to say the name of Jesus and the devil goes away.

JANET: You can use holy water to make the devil go away, too.

**KEVEN:** Jeanie was just trying to tell me that the devil used to be an angel.

**MOTHER:** The devil was once an angel. He did not wish to obey God, so he was sent down to hell.

**KENT:** He tries to make us bad, so that we shall go to hell, too, doesn't he, Mother?

**MOTHER:** He does his best. In the Our Father we pray: "deliver us from evil"; that means keep us from anything that's bad.

**RALPH:** My mother told me a story about the Our Father. There was once a poor man in Germany. He had very little, and that he had to use to buy food for his children. One day they had nothing to eat at all. The children ran to their father crying. He told them that he would get them something to eat. He knelt down and prayed. He said the Our Father. He asked Jesus please to send something for his children to eat. While he was

still praying, a knock was heard at the door. There was a woman. She had some work for the poor man to do. She gave him a whole basket of food. He thanked the lady, and told her all about his hungry children. From that time on, she saw that they had plenty to eat.

**JANET:** That was a good story.

**MOTHER:** It is so nice to hear all the things that you know about the Our Father. Maybe before you all leave for home, you could say it together.

**KENT:** Yes, let's ask God to make us good children.

**KEVEN:** That's right. We all want to go to heaven some day.

**JANIE:** Is everybody ready? Let's all try to say it real nice and really mean what we say.

[All recite the Our Father together devoutly.]

"What I like about it is that it is fair to everyone, whether a person has been taking lessons for six months or for six years."

"Yes," said Peggy, "my little sister is only in the first grade and she was so thrilled yesterday when she got two points for naming correctly all the lines and spaces in both clefs."

"And last week," interrupted Jack, "I got a point for doing a page of sight reading, keeping my eyes on the notes and not on the keys except at the end of phrases."

"I almost got a point for that, too, but I looked down too often. I think I'll get the point at my next lesson, though. I've been practicing, and I'm beginning to believe it's a fact . . . looking down to find the keys is just a habit."

"Yes," agreed Jack, "and the more you practice not looking down, the faster you can read the notes."

"And now," said Mrs. Spencer trying to get a word in edgewise, "I think it would be a good idea to put some of those points into practice."

"I guess that's right," said Jack as he rose to go. "And besides I have to stop at the store for my mother."

"Have another cooky before you go, Jack."

"Thank you, Mrs. Spencer. Do you know what? These cookies should be called Ten Point Cookies. If I were dealing out points, I'd award you ten for every cooky. They're swell!"

"I'm glad you like them," laughed Mrs. Spencer.

"Bye, Peggy," called Jack to Peggy, who was already busily practicing. "Don't work too hard."

"Well, anyway, I'm going to work hard enough to catch up to you in points. Sure hope I get this memorized before next Friday!"

## Points for Promotion

*Sister M. Camilla Klein, O.S.F. \**

"I got two points in my Music lesson today!" said Peggy.

"That's nothing!" declared Jack. "I got three and I just have three more to go till I'm a sergeant."

"Two more for me and I'm a corporal. How did you get your points?"

"I got two for having *Nonstop Flight* memorized and one for playing all the sharp major scales without a mistake. How did you get yours?"

"One for sight reading and one for good hand position and relaxed wrists. Was I ever glad to get a point for that! I'm going to try to have the right position all the time. Sister says if we would just think about firm fingers and 'balloon elbows' when we practice, after a while those things would become automatic and we could concentrate on better tone and expression and things like that."

"What's all this about points?" asked Peggy's mother who appeared with a big plate of freshly baked cookies.

"Well, you see, Mrs. Spencer," explained Jack between bites, "we have a chart at school. On it each of us has a red, white, and blue shield. In the center of the shield is a small square for our 'insignia.' At the top of the chart is printed 'Points for Promotion.' When we take our music lessons, we can gain a point for anything deserving of one. When we have gained ten points we get a promotion. At the first promotion we are made privates, then corporals, then sergeants, and so on."

"And the one who is a major general first," broke in Peggy, "is going to get a prize."

"Yes, and at the end of the month," added Jack; "all those who have twenty or more points get their names on the honor roll on the bulletin board."

"But how does Sister keep track of the points?" asked Mrs. Spencer. "I'd think that would be quite a job keeping so many points straight."

"Oh, no," said Peggy. "She has a notebook

ruled off with a lot of little squares after each one's name, and when we get a point, she puts a check in one of the squares."

"Oh boy!" exclaimed Jack. "It's fun to see how many points everyone has. And believe me, when you get a new promotion you certainly feel as if you've done something."

"Well I guess maybe we have, too," reported Peggy. "You know how Sister is always telling us that the men in service don't get a promotion just on their good looks."

## Gleanings of a Supervisor

*Sister M. Leonarda, R.S.M.*

### Cresson

The midyear orals were over and the last mother had gone home. Miss Smith, the young teacher of that fifth-grade class, was sad and dejected. She approached her critic teacher and awaited her doom.

"My dear girl," said the critic, "the examination was almost perfect. The children did remarkably well—except Cresson. All the mothers are proud and happy—except Cresson's mother. Yet, Cresson is a fine little fellow and a very good pupil."

"I know it, Miss Rose," said the young teacher. "Why did he fail this afternoon?"

"He was nervous because there were so many visitors in the room. You should not have allowed him to fail. My dear, the fault is yours. You must learn a lesson from today's experience. *You must not permit a child to fail when his mother is present.* You should have guided his thoughts until he was calm enough to see his own way. It was an emergency case for you, and you failed. Put yourself in the place of Cresson's mother.

How would you feel? What are those other mothers thinking about Cresson? His mother was a guest of honor this afternoon. The duty of showing courtesy to a mother or father is a very sacred one for the teacher."

### Crystal

Miss Armstrong, a young teacher in her first fervor, reported to her critic before leaving school one afternoon.

"My dear Miss Armstrong," said the critic, "I did not know that you had a little niece in your class. Perhaps, though, it is a little cousin. Is Crystal your niece or your cousin?"

"Crystal is no relation to me, Miss Deming. What have I done wrong?"

"You are favoring her above all the other children. Little children are sensitive and feel keenly any act of injustice on the part of the teacher. You have given Crystal the same problem twice while preparing for the oral examination. You converse with her before and after school. You show her marked attention at all times. You say that she is no relation of yours?"

"No, Miss Deming, Crystal's parents and mine are friends. Her mother and father sing in the choir with my father. I like the little one. I am sorry, Miss Deming, for having hurt the other children, and will watch myself for the future. Thank you, Miss Deming."

#### A Good Lesson

"Miss Jameson, that literature lesson was the best you have given this year."

"Thank you, Miss Williams," replied Miss Jameson, the young first-grade teacher, as she blushed when her critic praised her. "I did not know that you heard the lesson."

"Yes, I heard it. Your story attracted me as I was passing by so I remained at your door during the entire lesson. You did not know that I was there. My dear girl, you tell a story well. That is a great gift for a teacher to possess. The second point which pleased me in that lesson was that, when your story was told, you let the little ones do the talking. Yet you were the guiding spirit. Even little Harry and shy Dorothy were talking. I am much pleased."

"Thank you, Miss Williams, for the encouragement you have given me, and I hope to profit by it."

faithful ones at home. [Opens package.] Warm clothing! Everything! [Opens other.] This one is very light for its size. [Pulls out papers, all kinds of packing material, and finally a beautiful cake.] My birthday! January 4—I had forgotten! [Laughs.] Oh, indeed, it is time to eat, as the boy just said, when you have a cake, a fruit cake, made by your own dear mother's hands from—France! [Loud knock.]

FATHER RALE: Come in. [Enter Chief Bomaseen being led rather roughly by his wife.]

WIFE: Now Bomaseen—tell Blackrobe! Foolish man—tell Blackrobe!

BOMASEEN: Let me go, woman, I tell. Blackrobe forgive Bomaseen.

WIFE: Too much to forgive! Too much!

FATHER RALE: Why, Maria! Is anything too much to forgive? Of course, I'll forgive Bomaseen. What is it?

BOMASEEN: Bomaseen foolish! Many moons ago, when the English took me captive to Boston, they gave me much firewater. Bomaseen talk—lie to please English. I say, you teach us to hate English.

WIFE: Good Blackrobe teach us to love everyone!

BOMASEEN: I was not true to my good father. I say, that you sang the war song against English and now they have sworn to kill you.

WIFE: It is Bomaseen's fault.

BOMASEEN: Bomaseen sorry.

FATHER RALE: Bomaseen is forgiven. My life belongs to God and my Indian children. [Enter little Indian boy.] Come in, little Sebastian. [As boy looks at cake.] Oh, I have something for my little namesake. [Father Rale gets a knife from a wooden box and cuts generous pieces of the cake for the three. They eat appreciatively.]

BOMASEEN: Good Blackrobe! Bomaseen die, but English can't kill Blackrobe!

MARIA: No, no, little Sebastian. No more! Good Blackrobe give you some! Can't have all! Too much! Too much! [Sebastian had gone over to cake again.]

FATHER RALE: Too much? [Hesitates.] Too much, Maria? What did I tell you? There isn't anything that is too much to do for God and my Indian children! Here, child. Take the whole cake! Take it home! [Puts cake in box and gives it to child.]

SEBASTIAN: Good Blackrobe! English can't kill good Father. Little Sebastian fight—die for kind Blackrobe!

MARIA: Good Father makes us all good! We go now. [Exit three.]

FATHER RALE [kneels before a crucifix, which is on the table]: Dear God, it takes a heart like Yours to take care of a poor fool like me. I wonder whether it cost me more to give up the cake from France than to give up France. O Wise Dispenser of Graces, how utterly helpless would I be without You, but how unwavering I am when I have You by my side. Give me Your love and Your grace; with these I will be rich enough and will have no more to desire.

#### ACT THREE

SCENE: Narantsouac, Maine (Indian village).

TIME: Three o'clock, August 23, 1724.

PLACE: Father Rale's rectory.

CHARACTERS: Father Rale; Chief Bomaseen; Sebastian, Bomaseen's son; Indian warriors.

[Father Rale and Bomaseen are seated in the rectory. They are old men now.]

## An Unsung Martyr

### A Sister of Mercy \*

SCENE: Rale home in Portalier, France.

TIME: Afternoon in July, 1689.

PLACE: Any comfortably furnished room, where a French family of sufficient means might meet for a chat.

CHARACTERS: Mrs. Rale, a motherly, healthy-looking French lady of middle age. Marie Rale, Father Rale's sister, a young lady of about 25 years. Father Sebastian Rale, a Jesuit priest.

[Enter Father Rale, his mother and sister. The ladies are dressed according to the custom of the times and Father Rale in Jesuit habit.]

#### ACT ONE

MOTHER: But, my son, there are *so many* souls to save in France! Wait until you have saved all the souls in France—then, go to those red barbarians in that wilderness they call America, and try to save them. Think of your own first.

FR. RALE: If France needed me, Mother, I would stay. She does not! She has many priests. It would be impossible for me to make every individual soul follow Christ. He did not demand that of His priests; but He commanded them to preach the Gospel to all nations. France has known Christ for generations. My duty lies in America.

MARIE: But, Father Sebastian, as you say, there are many priests in France. You are so young! So inexperienced! Probably you will make mistakes. Let an older father go—one who has enjoyed his youth. Do not fling the best part of your life into the hands of savages?

FATHER RALE: You surprise me, my little sister! An old priest could not face conditions in America. The missionary must be young and strong. I do not depend upon my experience or tact to win the Indians, but upon the grace of God and the sweet care of His most amiable Mother. It was young blood that flowed for me on Calvary, and now, I give the flower of life, and the blood of my youth, if it please Him, in return. I will not give my place to another, for it is my place, dears, assigned to me by Almighty God!

MOTHER: Oh, I know, my boy, you are on fire with your youthful ideas, but think of your people. What will your father say, when he returns? You will probably never see him again!

FATHER RALE: I shall get permission from my superior to go to see Father before sailing.

\*St. Joseph's Convent, Portland, Maine.

I think he will understand, but then—[hesitates]. I was *sure* that you would, Mother. You don't sound like the generous, little mother, who said but a short while ago on my ordination day, that her only sorrow was that she had not more sons to offer to God!

MOTHER: Oh, but I didn't know. I could see an immense cathedral with my son at the altar drawing all hearts to God by his eloquence! I could hear your praises on the lips of the people of France; but a dirty wigwam—uncouth savages—martyrdom! They didn't enter into the picture! I never dreamed of them!

FATHER RALE: You had forgotten that he, who follows the King of Glory must wear a crown of thorns; but God will take care of you all. My time is up now, I must go. [The three go out. Mrs. Rale and Marie return at once.]

MARIE: He is so wonderful, Mother! If I could have had his example always before me, I think I could have been a saint!

MOTHER: His example? Oh, it is as well to admit it, dear. The thoughts of his sufferings, his dangers, his privations in America will draw us nearer to God than any words he might ever have spoken. We are Catholics—we know, that there is no true victory save by way of the cross. Let us go to Church now and beg God's blessing on the boy we have just given to Him—forever!

#### ACT TWO

TIME: Midafternoon in January, about 1700.

PLACE: Father Rale's log hut in Narantsouac, Maine.

CHARACTERS: Father Rale, Bomaseen, Indian Chief; Maria, Bomaseen's wife; Sebastian, Bomaseen's little boy; Indian carrier.

[Father Rale is alone in his little rectory reading from his breviary. The cabin, though neat, is poorly furnished with rude table, boxes for chairs, a lighted fireplace, etc.]

FATHER RALE [in answer to a knock]: Come in! [Enter young Indian carrying letters and two packages.]

INDIAN: Carabasset come from village—Bring Blackrobe boxes—letters—from France.

FATHER RALE: God bless you, my boy! Warm yourself by the fire.

INDIAN: No, Carabasset go now. Time to eat. [Exit Indian.]

FATHER RALE: From France! From my

**BOMASEEN:** Many winters have come and gone, Blackrobe, and still the English give us no peace. They have killed our young men, they have stolen our food and often they have tried to kill you, our beloved Father. You talk to us of God and love; but English do not love. I am old and because I have tried to have peace, I see my lands stolen and the Abnakis being wiped from the earth.

**FATHER RALE:** You are old and soon you will receive the reward of your love of Christ. The Abnakis should take my advice and go to other lands and peace. I, too, am old. Soon the English will get me, as they would have many times in these thirty years were it not for the love and protection of you, my faithful children. It is nearly over now.

[*Young Sebastian bursts into the cabin. He is a man, a warrior now. There are noises of war from without.*]

**SEBASTIAN:** The English! They are everywhere! I come to save the Blackrobe!

**BOMASEEN [jumping up]:** Bomaseen will stand between his Blackrobe Father and death!

**FATHER RALE:** No! No! I will give myself up. It is I they want! After I am dead, maybe my Abnakis children will have peace! [*Goes and flings open door. Bomaseen throws himself in front of him and is instantly shot down by a volley of bullets. Father Rale closes the door and kneels beside the dying Bomaseen.*]

**FATHER RALE:** You are sorry, Bomaseen, for anything wrong you have done?

**BOMASEEN:** Bomaseen sorry. God forgive like Blackrobe forgive. I die to save Blackrobe. Bomaseen happy to go to Jesus and Mary. [*Father Rale raises his hand in absolution, as the chief expires in the arms of his son and the priest. The volley is almost upon the cabin. The priest goes to the door.*]

**SEBASTIAN:** I, too, will die for Blackrobe!

**FATHER RALE:** No, Sebastian! I am old! My work is done! God is satisfied! The flower of my youth has faded in His vineyard. You are young and strong! You must teach other Indians to love Jesus; and some day, when your work is over perhaps you, too, will die for Him! [*Father Rale opens the door. He is instantly shot down 'mid a volley of bullets and shouts of hatred! Indian warriors rush to guard the precious body, which Sebastian holds dead in his strong, young arms.*]

**SEBASTIAN:** Yes, beloved Father, Sebastian will teach the Indians as you did—to love and not to hate. He is young and strong. He will live for God and when he is dead, his face will look happy, and peaceful, and beautiful like yours, because his Blackrobe Father taught him that he can never give "too much" for Jesus.

## Curiosity Shop for the Speech Class

Valerie Nichols\*

For a speech class in the Lebanon Catholic High School, I planned an "Old Curiosity Shop" day. The students were requested to bring from home some family possession or treasured object about which they could tell a story, or relate something of historical importance.

The classroom became a veritable "Curiosity Shop." A boy and girl costumed as Grandfather and Little Nell introduced the students, who proudly and enthusiastically displayed

\*Teacher of speech in the Lebanon Catholic High School, Lebanon, Pa.

cherished antiques and curiosities. What a wealth of stories Time had left still ticking in grandfather's stately clock, or humming in the sturdy spinning wheel, or locked up in a quaint old bridal chest, or rocking in a little wooden cradle! The girls revealed the simple homespun folklore grandmothers had stitched, patched, and woven into samplers, quilts, and hooked rugs.

We heard the oriental legends artists had painted on dainty cups and saucers; the tales of a jeweled-handle dagger, of a bit of French lace, of a faded fan, of a few pressed flowers; the descriptions of historical plates and religious articles; the news contained in letters written during the Civil War; the romance of Dresden china figurines that reposed on a family whatnot; and the sentimental melody of a Swiss music box.

The period was continued for more than one day, as youthful narrators unfolded to eager listeners the secrets held for years by peasant dolls, foreign coins, silver spoons, gold watches, rusted weapons, model ships, old-fashioned jewelry, and charming costumes.

## Love Thy Neighbor

How simple it is to practice love of neighbor in everyday life is described by Rt. Rev. Msgr. John M. Cooper, head of the department of anthropology of the Catholic University of America, in the following article published in the special series of Catholic writings by *The Washington Star*. Msgr. Cooper's article will help teachers to explain how we have endless daily opportunities to practice love of neighbor. He says:

A stranger in Washington hails you on the street and asks you the way to the Pentagon Building. You tell him. Telling him costs you no effort, hardship, sacrifice, or annoyance. You may in fact enjoy a moment's chat. Have you shown love of neighbor? Yes.

Love of our neighbor, as religion means it, does not demand that we feel the tender affection for him which we may feel for beloved near kin or old personal friends. Love of neighbor at heart means good will plus practical concern for his rights and needs. We love our neighbor through justice when we respect his rights, and through charity when we help fulfill his needs. In directing the stranger to the Pentagon Building, you respected his right not to be misdirected and you fulfilled his need.

Whatsoever you do, however simple the deed be, to respect another's right or to fulfill another's need is, as religion understands it, an act of neighborly love. Thus understood, love of neighbor is not something carried out only occasionally, from time to time; it is something carried out continuously, hourly, every minute as it were. Every truthful word you utter, in no matter how routine an affair, is respecting your neighbor's right to truth. Every time you pay your streetcar fare or settle for even a trivial purchase, you respect his right to his property. Whenever you drive carefully on a busy thoroughfare, you respect his right to life and limb.

If you keep your radio toned down or shut it off betimes out of consideration for the people in the next apartment, you help fulfill your neighbor's need, for rest and quiet. In just passing the bread or salt at table, you help to "feed the hungry"—as you do in cooking the meal or washing the dishes. All the minor daily things we call courtesy, con-

sideration, thoughtfulness, or generosity are, in the most literal sense, love of neighbor.

Likewise under love of neighbor comes whatever you do in your daily work, from homemaking to farming, or plying a trade, or following a business or profession, provided only that the vocation be an honest one. For all honest work respects some right or fulfills some need of others. Parents, for instance, feed the hungry, clothe the naked, give shelter, care for the sick, and instruct and counsel. Most of the neighborly love in the world is carried out between kin in the daily routine of the very home.

Love of neighbor, like religion of which it is part, is not something tacked on to life. It is not something that enters from time to time into life. It is life. Religion asks only that the motive as well as the deed be sanctified—that the cup of cold water that is given be given in God's name.

## International Latin

*The Classical Outlook* for November, 1944, features a condensation of a paper by W. A. Oldfather and Marian Harman of the University of Illinois on "Latin as an International Auxiliary Language."

As merely one instance of the need of such a language, the article cites the incident of an energetic dispute over the adoption of an official language at the recent United Nations Conference on Food. The need there, as it is at all such conferences, was for an auxiliary international language.

"In general," these writers point out, "the principles set down at the time of the Paris Exposition in 1900 to guide scholars and scientists in the selection of an international language must inevitably hold. These principles are, briefly: (1) that the proposed language should serve as our auxiliary, without displacing the national languages; (2) that it should be easily adaptable to all the usages of human life; (3) that it should be so simple as to be readily learned with the minimum of effort; (4) that it should not be one of the 'national languages now in use.'"

The simple fact is, as this article points out: "There is already available to us a medium which served every requirement of an international auxiliary language, from about the time of the birth of Christ until the beginning of the last century, and which is even yet so used by no inconsiderable number of men. We mean, of course, Latin, which still enables the clergy of the Roman Catholic Church to converse freely with their fellows of whatever nationality, even Russians and Chinese."

A further argument for Latin as an international language, these writers say, is that it is now being taught in the schools internationally, whereas, only the intellectually elite in America, for instance, would ever have any practical need for an international language. An international language, to be effective, must be taught in the schools—and Latin is already being taught.

Latin, we think, should be *revived* as a general international language. It is a practical language, far easier to master than the several artificial languages which have never been widely accepted. Latin was once a generally accepted international language, and even now it is being used as such by a large group.—E. W. Reading.

# New Books of Value to Teachers

## American Profile

Ed. by Sister M. Theresa Brentano, O.S.B., Ph.D., and others. Cloth, 768 pp., illustrated. \$2.36. W. H. Sadlier, New York 7, N. Y. 1944.

This is Book III of the Catholic High School Literature Series planned by the Committee on Affiliation of the Catholic University of America for the Revision of English Curricula. Book I, *Joy in Reading*, is an anthology of prose and poetry selected to interest first-year students. Book II, *Appreciation Through Literature*, studies the various types of writing. Book III, *American Profile*, published in August, 1944, is a Catholic history of American literature plus an anthology. We presume that Book IV will review English literature.

In *American Profile* the secular writers are evaluated in the light of Catholic principles, and Catholic writers (many of whom are ignored by non-Catholic critics) are given due recognition. Brief biographies and evaluations precede selections from the literature of a period. Each selection is followed by questions to aid the student in his own evaluation.

An unusual feature is the inclusion of translations from reports of Columbus and a number of Spanish and French explorers and missionaries, and observations of the English Jesuits in Maryland. The usual quotations from the Puritans and other English settlers are there, too.

Another significant contribution has resulted from original research. The editor says: "Since the history of the first two hundred fifty years of Catholic literary activity in the Colonial period had not been written and since an account of Catholic letters in the National period had not been adequately constructed, it was necessary for these two fields to be investigated before this text could be written."

Teachers in Catholic high schools will find that this book has relieved them of a vast amount of work which they have been compelled to do in order to edit and supplement material found in a non-Catholic textbook.

## The Conductor Raises His Baton

By William J. Finn, founder of the Paulist Choristers. Cloth, 314 pp., \$3.75. Harper & Brothers, New York, N. Y.

Father Finn, known nationally and internationally as an outstanding musician, has written a book on music interpretation, which, though addressed to professionals, can and should be read with much profit by amateurs and tyros. The treatise is mostly a record of the author's personal experiences of almost a lifetime, a feature which clothes it with flesh and blood by removing it from the realm of the academic.

Logically the author begins with an analysis of rhythm, the primordial element of the art of music, emphasizing and re-emphasizing the importance of the upbeat after the rhythmical accent, whose neglect robs music of "fluency, elegance, and much aesthetic satisfaction."

Next in order of importance, he speaks of Tempo quoting with approval Richard Wagner's accepted dictum that the test of a conductor's (choir director's) musicianship is his choice of tempi. Here he utilizes the opportunity of directing some well deserved shafts against the notion, as absurd as it is prevalent and tenacious, that liturgical music must plod along as if encumbered by the lead-weighted boots of a deep-sea diver. "Sacrifice of vitality and vigor to mistaken estimates of reverence is sheer waste. Music must be performed with becoming dignity in the House of God, but dignity does not hide in the heaviness of *adagio pesante*. . . . motets to praise God as doleful threnodies. . . . conductors in the pietistic error of slowing up their heart beats 'for the glory of God.'"

In the chapter on dynamics he condemns the excessive utilization of quantity extremes: *fif*, *subito*, *ppp*, *sfz*, etc., and their sudden alternations. "Melody is not recognizable if hushed below the threshold of perceptibility. Nor do the voices of the Muses please the ears of the average man in shrill, stentorian . . . uproar." We

## POSTER CONTEST FOR CATHOLIC BOOK WEEK

The second all-American poster contest for Catholic Book Week, sponsored by THE CATHOLIC SCHOOL JOURNAL, in cooperation with the Catholic Library Association, will open on April 15, 1945, and close on June 15.

All regularly enrolled undergraduate students in Catholic high schools and colleges in the United States and Canada are eligible.

Posters will feature the 1945 Catholic Book Week slogan, "Keys to World Peace — Christian Books."

Entry blanks with regulations may be obtained from THE CATHOLIC SCHOOL JOURNAL, 540 N. Milwaukee St., Milwaukee 1, Wisconsin.

The first prize will be \$75 in cash, and the poster winning first prize will be the official poster for Catholic Book Week, 1945. The second prize will be \$25 in cash, and ten students receiving honorable mention will be given \$2 book certificates.

remember meeting, thirty-five years ago, an aspiring, young choir director who, in the performance of polyphonic (thematic-, dialogue-) music, stubbornly insisted on susurrante entrance below the level of auricular perception, instead of repressing the volume of the active voices at that juncture, and invariably defrauded his expectant audience of the satisfaction of a very legitimate anticipation. Says the author: "The entrant is invited by a slight decrease of volume in the other parts." In respect of the other extreme, he supplements: "The quantity background of the average musical performance is injuriously loud . . . it is the principal and *ubiquitous* peril to artistry." Indeed, who has not been horrified by the untamed soprano cleaving the ceiling with her shrieks?

Thus the author continues through the eight chapters of his book always punctuating his theoretic generalizations with detailed practical illustrations and maintaining throughout instructiveness and interest.

If Father Finn's book, a real contribution, will result only in bringing our conductors closer to the *via media* aurea of music interpretation and presentation, he will have deserved the gratitude of every American music lover.—J. J. P.

## Adapting Instruction in the Social Studies to Individual Differences

Ed. by Edward Krug & G. Lester Anderson. Paper, 160 pp. The National Council for the Social Studies, 1201 Sixteenth St., N.W., Washington 6, D. C.

## Senior Mathematics

By Harl R. Douglas & Lucien B. Kinney. Cloth, 447 pp. \$1.52. Henry Holt & Co., New York 10, N. Y.

A practical book designed for a terminal course for high school seniors who have had no systematic course in algebra and geometry or as a refresher course. Since it presents the more common problems of the shop, business, military life, travel, science, home, health, and safety, adults also should find it useful and interesting. Chapters deal with: fundamentals, problem solving, formulas and equations, percentage, measurements, triangles, and fractions and percentage in home accounting. A final chapter presents a diagnostic and remedial program.

## First Principles of Business

By Louis A. Rice, James H. Dodd, and Augustin L. Cosgrove. Cloth, 608 pp. \$2. D. C. Heath & Co., Boston 16, Mass.

The student will understand, from the simple explanations and classifications found in this book, that he has learned many of these first principles long ago. The nature and functions of business are explained first; then organized agencies of business, and activities of business; and, finally, human relations in business.

## Meet an American!

Ed. by Elmer R. Smith. Cloth, 494 pp., illustrated. Harcourt, Brace & Co., New York 17, N. Y.

The preface describes this anthology as "an approach to both biography and an understanding of American life. *Meet an American!* is a case study of those characters, actions, and achievements which have given rise to a belief in the existence of an 'American way of life.' In a real sense it is a composite biography." The book, evidently intended for study in a high school course in literature, is made up of selections mostly from contemporary literature.

## Growing Up With Numbers

## Growing Up With Arithmetic

By Rose and Ruth Weber. Paper, illustrated. Book 1, 96 pp., 24 cents; Book 2, 96 pp., 24 cents; Book 3, 112 pp., 32 cents; Book 4, 128 pp., 36 cents; Book 5, 144 pp., 40 cents. The McCormick-Mathers Publishing Co., Wichita, Kans.

These textbook-workbooks provide a well-graded course in primary arithmetic. Books 1-3 are the Numbers series. Book 1 familiarizes the first grades with concepts of number through pictures and various activities. Book 2 emphasizes the meaning of addition and subtraction. Book 3 is built around the activities of two third-grade children. The arithmetic books (4 & 5) develop skill through social situations familiar to fourth- and fifth-grade pupils.

## A Companion to the New Testament

By John E. Steinmueller, S.T.D., and Kathryn Sullivan, R.S.C.J. Cloth, 336 pp. \$3.75. Joseph F. Wagner, 54 Park Place, New York, N. Y.

A condensed and simplified study of the background of geography, history, and whatever other knowledge is necessary for an intelligent reading of the Scriptures. The book is written for all educated Catholics.

## Anniversaries and Holidays

By Mary E. Hazeltine. Cloth, 336 pp. \$6. American Library Association, Chicago 11, Ill.

This is a complete revision of Miss Hazeltine's well-known reference book first issued in 1928. Part I is a calendar of birthdays and events for each day of the year, including a calendar of movable Christian and Jewish feasts. Brief historical and biographical notes are supplied together with bibliographies of sources of information, and suggestions for programs for important secular and religious anniversaries. Part II is a descriptive bibliography of books about holidays, special days, and seasons. Part III is a descriptive list of books about persons mentioned in the calendar. This is followed by a classified index and a general index. The book is useful for anyone interested in gathering information or in planning programs.

## Competence in English I

By Broening, Flagg, Fleagle, Howard, and Litz. Cloth, 276 pp. \$1.40. Harper & Brothers, New York 16, N. Y.

This is a book of testing and drill material on the grammar and composition of sentences and the structure of the paragraph, including brief explanations of the principles involved. It is intended especially for use in the ninth or tenth grade. Subjects treated include: sentence sense, punctuation and capitalization, current usage, sentence structure, and paragraph structure. Six tests are provided in A and B forms to be used before and after study.

## The Appeal to the Emotions in Preaching

By Edmond Darvil Benard, S.T.D. Paper, 52 pp. 50 cents. The Newman Book Shop, Westminster, Md.

"Catholicism is not an affair of sentiment. . . . Emotion, while it must never be sought for its own sake, nor confused with a vapid sentimentality, has a pronounced influence upon the election of the will, and is a power auxiliary when correctly used." These statements are abstracted, from the author's conclusion.

(Continued on page 22A)

# Catholic Education News

## INCREASE IN ENROLLMENT

Enrollment in the Catholic schools of the Diocese of Pittsburgh, in the past year, showed an increase for the first time since 1933, according to the recent annual report of the diocesan superintendent, Rev. Thomas J. Quigley. In June, 1944, there were 72,666 pupils and in June, 1943, there were 71,789. In addition there were 3060 pupils in private Catholic schools in 1944.

## DIOCESAN SUPERINTENDENT BECOMES PASTOR

Rev. John M. Duffy, superintendent of schools of the Diocese of Rochester since 1929, has been appointed pastor of St. Augustine's Church, Rochester.

During his 15 years as head of the schools, Father Duffy has developed a highly efficient school organization. His leadership was recognized nationally when he was elected president of the superintendents' section of the N.C.E.A. in 1939 and 1940. He has been prominent in the activities of the New York State Council of Catholic School Superintendents, and was a member of the New York State Committee on Examinations.

Until 1938, Father Duffy added to his duties as superintendent of schools those of diocesan director of the Confraternity of Christian Doctrine.

## FATHER MAHONEY BECOMES SUPERINTENDENT

Rev. Charles J. Mahoney, Ph.D., has been appointed by His Excellency, Bishop Kearney to succeed Father Duffy as superintendent of schools of the Diocese of Rochester.

Father Mahoney was ordained in 1931. After spending a year as an assistant pastor, he joined the faculty of Aquinas Institute, in Rochester. Since 1937, he has been assistant superintendent of schools.

He spent three years in post-graduate study of education at the Catholic University of America. He is author of *Relations of the State to Religious Education in Early New York*, and editor of *Catholic Social Studies*, a series of textbooks sponsored by the State Council of Catholic School Superintendents.

## CLASSES IN LITURGICAL MUSIC

A summer school of liturgical music will be held, July 29-August 12 at St. Clare College, Milwaukee, Wis., under the direction of the Gregorian Institute. Dom J. Hebert Desroquettes, O.S.B., of the Solesmes Monastery in France, will come from Santiago, Chile, to conduct the class in Gregorian modality. Rev. Ethelbert Thibault, P.S.S., director of music at the Sulpician Seminary at Montreal, will teach Gregorian chant, rhythm, and chironomy. Other prominent scholars will be on the faculty.

## EDUCATE FOR DEMOCRACY

"The school's great challenge today is to prepare men fit for public office and to prepare those who vote to choose wisely," said Dr. Harry James Carman, dean of Columbia College at Columbia University, in an interview published in the January 1, 1945, issue of *Pathfinder*.

"Leadership in a republic cannot be concentrated at the top," said Dr. Carman. "It must permeate the body politic. There must be leaders of opinion in every village, in every club, in every classroom. Democracy is measured by the number of its leaders."

Science, history, and the humanities are needed in the education of leaders. "Our schools have not taught science for laymen or science for leaders but science for specialists," said Dr. Carman. "One result is that in public life we are ruled by scientific ignoramuses while in the scientific laboratory we have, for the most part, political and social illiterates." Regarding history, he said that the future leader "must know how and why representative democracy was developed." And, he said that the humanities "have a direct bear-

ing on practicality and leadership. They deal with morality. There is no better way to get young people to think about the moral life — the life of right action and right feeling — than through the study of the humanities."

## PRAY FOR BEATIFICATION OF POPE PIUS X

Pope Pius X was the Pope who promoted daily and frequent Holy Communion for old and young, and who ordered that the Confraternity of Christian Doctrine was to be established canonically in every parish.

Those who knew Pope Pius X were impressed chiefly by his saintliness, and he is, usually, called the "saintly" Pius X. In February, 1943, Pope Pius XII signed the decree which is the first step toward the beatification of Pope Pius X.

The Confraternity of Christian Doctrine, 401 Michigan Ave., N.E., Washington 17, D. C., is promoting a Crusade of Prayer for the Beatification of the Servant of God, Pope Pius X. The Confraternity has issued a leaflet with a beautiful colored picture of the saintly pope, a summary of his efforts in establishing the Confraternity, an invitation to Mass and Holy Communion at least one day each week for the cause of his beatification, and a prayer for this intention.

## NEW ORLEANS SCHOOL REPORT

The ninth annual report of the schools of the Archdiocese of New Orleans, presenting statistics for the school year 1943-44, was issued some time ago by Rev. Henry C. Bezou, superintendent. Total enrollment was 45,208, a net gain of 2308 over the previous year. The increase was in the number reported by rural schools, and especially by the schools for Negro children. The total increase was 8.6 per cent, and the increase in white schools only 4.4 per cent.

Heretofore, only seven grades have been required in elementary schools in the state, but, this year, Archbishop Rummel, announced that parochial schools must offer the eighth grade wherever the public schools have it and he advises an eighth grade even if the public schools in the community do not have it.

## AGAINST CONSCRIPTION

### A Catholic View

The Post-War World Committee of the Catholic Association for International Peace recently issued a report summarizing the reasons for its opposition to compulsory military service in time of peace.

"On the basis of our general peace aims and our specific pledges to seek disarmament, the proposal to introduce conscription into the United States is ill-considered, ill-timed, and unworthy



Rev. Charles J. Mahoney, Ph.D.,  
Supt. of Schools, Diocese of  
Rochester.

of the moral leadership which this nation should provide at this time. The central peace task of the United States is the cooperation towards an international security organization."

While acknowledging that "Catholic moral teaching does not deny the right of the State to force its citizens to undergo military training for the legitimate defense of the country," the report points out that "the problem at issue is not the question of national security or the obligation to defend one's country," but it "turns on whether conscription, namely, universal and compulsory service, is the desirable means . . . since other means are available."

The report cites Pope Benedict XV's proposal, at the end of World War I, urging "the suppression, by common agreement, among civilized nations of compulsory service" and his advocacy of "a universal boycott against the nation which should seek to set up compulsory military service."

Criticism of conscription on moral grounds is set forth under five heads as follows:

1. It is the symbol of militarism and has brought about "the modern mass army and total warfare."

2. The institution is based on an "exaggerated nationalism" which it in turn feeds in order to bring the people to accept "the economic and social hardships" involved.

3. It has proved "a monster whose appetite is never satisfied," military service ranging in many countries "from 12 months to two years and even three."

4. It involves "an enormous waste of human resources" affecting the whole male population, "to say nothing of the economic and financial waste."

5. It is based on the false philosophy of the French Revolution, forcing through this "tortured acceptance of democracy . . . all citizens to serve in the ranks, no matter what their calling or other duties."

Acceptance by the United States of conscription as a permanent peacetime policy, the report states, would be "a radical departure from tradition" and would seriously jeopardize our position and influence at this time when the central peace task of the nation is "cooperation towards an international security organization."

### University Presidents' View

The presidents of 12 prominent secular universities have sent a letter to President Roosevelt opposing the enactment of peacetime conscription at this time, saying:

1. The proposal is not related to successful prosecution of the war; it is for peacetime conscription.

2. The adoption of peacetime conscription would be a revolutionary change in fundamental American policies; to effect such a change under stress of war is unwise. We suggest that a radical departure from the fundamental policies of our past should not be made under the emotional pressures of war.

3. The basic issue is not compulsory military training, but adequate national defense; peacetime conscription is only one element in a rounded defense program under modern military conditions; to adopt it under stress of war and have it prove unwise might jeopardize an intelligent long-run defense program for the country.

We submit that the basic issue is not compulsory military training but adequate national defense for the future. We are all heartily in favor of whatever measures may be necessary to insure our adequate defense and to give us military and naval strength commensurate with our international commitments in the postwar world. Compulsory military training is, however, only one of several measures in such a program.

4. Clearly no one can now foresee the international situation when the war is over; it is therefore impossible to determine intelligently the extent of defense measures which will be needed.

## PERSONAL NEWS ITEMS

**¶** REV. PAUL W. CAVANAUGH, S.J., a chaplain with the army in Belgium, has been reported missing in action. Father Cavanaugh taught in Chicago, Detroit, and British Honduras, and served as master of novices at the Jesuit novitiate, Medford, near Cleveland.

**¶** REV. ULRIC BESTE, O.S.B., former rector of St. John's Seminary, Collegeville, Minn., now rector of the International Benedictine College of St. Anselm in Rome and consultor to the Holy Office, has issued a new 1000-page edition of his commentary on canon law.

**¶** REV. DR. ROBERT J. WHITE, dean of the school of law of the Catholic University of America, on leave of absence and serving as a Navy chaplain, has received the Bronze Star Medal of the U. S. Navy in recognition of outstanding service in the Mediterranean area. During World War I, Father White was a Navy lieutenant and received the Legion of Honor from the French government. He entered the priesthood after the war.

## Ad Multos Annos

**¶** BROTHER CASSIAN, F.S.C., bursar of LaSalle School, Albany, N. Y., recently completed 50 years as a Brother of the Christian Schools. His former pupils include a bishop, two diocesan chancellors, three Franciscans, two Jesuits, a Paulist, a Redemptorist, a Dominican, three Army chaplains, and two Christian Brothers.

**¶** REV. JAMES H. MCKERVEY, S.J., recently offered his golden-jubilee Mass of thanksgiving at New Orleans, La.

**¶** SISTER M. BONAVENTURE, who has been a Sister of Mercy for 75 years, now past 95 years of age, is the oldest living member of her order in the United States. Most Rev. Francis P. Keough, bishop of Providence, R. I., celebrated the diamond jubilee Mass for Sister Bonaventure at St. Xavier Convent in Providence. Sister Bonaventure was especially successful as a teacher of boys. Many of her former pupils are now priests and others hold prominent positions in business and civic life.

**¶** BROTHER ALVIN J. GOELZ, S.M., registrar and assistant principal of St. Michael Central High School, Chicago, Ill., on February 18, celebrated the twenty-fifth anniversary of his religious profession.

**¶** SISTER PETRA VEGA, of the Daughters of Charity of St. Vincent de Paul, who has served half a century at the St. Vincent de Paul Orphanage, Havana, Cuba, has received a decoration from the Cuban government.

**¶** MOTHER M. CECILIA REED, who for 25 years has taught First Communion classes at Elmhurst Academy, Providence, R. I., recently observed the fiftieth anniversary of her profession in the Society of the Sacred Heart. Rev. Edward A. Conway, S.J., a cousin of Mother Cecilia, preached the jubilee sermon.

## Appointments

**¶** DR. JACQUES MARITAIN, famous French Catholic philosopher, has been appointed by the DeGaulle government as French ambassador to the Holy See. Dr. Maritain has been a member of the Pontifical Institute of Mediaeval Studies at St. Michael's College, Toronto, since 1934.

**¶** REV. JAMES T. HUSSEY, S.J., dean of men and regent of the school of dentistry at Loyola University, Chicago, Ill., has been appointed acting president of the university. Rev. JOSEPH M. EGAN, S.J., president since September, 1942, has been granted a leave of absence because of ill health.

**¶** SISTER MARIE ALMA has been elected superior general of the Sisters, Servants of the Immaculate Heart of Mary at Philadelphia, Pa. She succeeds MOTHER M. FRANCINA who died suddenly the day after Christmas. Sister Marie Alma was formerly treasurer of the community and of Immaculata College. She is the author of several historical works.

**¶** REV. ADRIAN F. BRANDHOFF, of the Diocese of Fort Wayne, has been chosen the fifth rector of the Pontifical College Josephinum at Worth-

ington, Ohio, according to an announcement by Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate.

**¶** REV. E. J. WEISENBERG, S.J., professor of dogmatic theology in St. Mary's College, St. Mary's, Kans., and state adviser of the Kansas State Sodality Union, was re-elected national chaplain of the Phi Kappa, national Catholic fraternity, at the meeting held recently at the University of Illinois.

**¶** REV. PAUL WELTY and REV. CYRIL HIRST, two Maryknoll missionaries, have been appointed to the faculty of Fu Tan University, Chungking, China. This university is educating numerous refugee students.

**¶** REV. W. M. O'BIRNE, O.P., S.T.L., is the instructor in the new course of Hebrew in the graduate school of theology at St. Mary's College, conducted by the Sisters of the Holy Cross, at Notre Dame, Ind.

**¶** VERY REV. P. A. ROY, S.J., president of Loyola University of the South, New Orleans, La., is the new vice-president of Association of American Colleges, and is a member of the executive board of the Association. He is president of the college and university department of the National Catholic Educational Association. In 1939 he was president of the Southern Association of Colleges and Secondary Schools, the standardizing body for 11 southern states. Father Roy has been appointed by President Roosevelt to the board of visitors of the U. S. Naval Academy for 1945.

**¶** BROTHER LEO, O.S.F., professor of mathematics at St. Francis' College, Brooklyn, N. Y., has been appointed acting dean, succeeding BROTHER JEROME, O.S.F., superior general of the Franciscan Brothers.

**¶** VERY REV. JOHN J. LONG, S.J., is the new president of St. Joseph's College, Philadelphia, Pa.

**¶** REV. WILLIAM E. McMANUS, of the Archdiocese of Chicago, has been appointed assistant

director of the department of education of the N.C.W.C. The appointment of Msgr. FREDERICK G. HOCHWALT as director was announced recently.

**¶** VERY REV. J. HUGH O'DONNELL, C.S.C., president of the University of Notre Dame, has accepted an appointment to a special committee of the Government's Office of Scientific Research and Development.

**¶** DR. CARLTON J. H. HAYES, former U. S. ambassador to Spain and professor of history at Columbia University, is the new president of the American Historical Association. He is a member of the Catholic Association for International Peace and of other Catholic organizations.

## Requiescant in Pace

**¶** MOST REV. WILLIAM F. O'SHEA, missionary bishop of the Maryknoll Fathers, collapsed and died in Grand Central Terminal, New York City, on February 27, at the age of 60. Bishop O'Shea was a missionary bishop in Korea. He was held as a prisoner by the Japanese till he returned home on the Gripsholm in 1942.

**¶** MOST REV. PAUL P. RHODE, D.D., bishop of Green Bay, Wis., died, March 3, after a prolonged illness. He had been bishop of Green Bay since 1915. MOST REV. STANISLAUS V. BONA, formerly bishop of Grand Island, Nebr., recently was appointed auxiliary bishop of Green Bay.

**¶** SISTER M. CHRYSOSTOME GLOWCZEWSKI, of the Felician Sisters, formerly a teacher at Queen of the Apostles School, Detroit, Mich., died on January 16, at the age of 71. She had been a religious for 55 years.

**¶** SISTER M. VENANCIA KOSMICKA, of the Felician Sisters, a teacher at St. Stanislaus School, Detroit, Mich., died on January 17, at the age of 59. She had been a religious for 44 years.

**¶** SISTER M. DOLORES, O.P., of the Dominican motherhouse in Adrian, Mich., died, January 7. She had been a Dominican for 37 years.

**¶** SISTER M. IRENAEUS OASTER, I.H.M., died at Villa Maria Infirmary, Wernersville, Pa., December 8, in the fifty-third year of her religious life.

**¶** SISTER MAGDALENE PERRET, S.S.J., who taught for 68 years in St. Michael's School at Fernandina, Fla., died recently, at the age of 89 years. She was born in France and made her profession at St. Augustine, Fla., in 1876.

**¶** REV. EVAN C. DUBois, S.J., head of the department of biology at Boston College, died, February 17, at the age of 57. He was a native of Springfield, Mass. He entered the Society of Jesus in 1917 and was ordained in 1930.

**¶** REV. FRANCIS A. DRISCOLL, O.S.A., former president of Villanova College, has died, at West Palm Beach, Fla., at the age of 55. At one time he was superintendent of schools in the Diocese of Oklahoma City and Tulsa.

**¶** SISTER M. BERCHMANS, of the Missionary Zelatrices of the Sacred Heart, died, January 24, at the convent of her order in New Haven, Conn., aged 67. She entered religion in Italy.

**¶** SISTER ST. HILDEGARDE, O.S.U., died at the Ursuline Convent, Toledo, Ohio, January 31, aged 85. She had spent 65 years in religious life and had served for a period as mistress of novices.

**¶** SISTER ELICIA KOENING, O.S.B., a teacher at Holy Rosary School, Tacoma, Wash., died, January 26. She had been a teacher for 34 years.

**¶** MOTHER ST. JOSEPH, of the Order of Jesus and Mary, died recently at Sillery, P.Q., aged 70. She had been a religious for 53 years.

**¶** SISTER M. THEOPHILA, O.S.F., of St. Anthony's Convent, Utica, N. Y., has died after an illness of two years. She was a postulant at St. Anthony's Convent in 1890.

**¶** MARIAN AMES TAGGART, author of many books for girls and children, died recently at Harrisburg, Pa. She was 84 years old on May 7, 1944. Miss Taggart had to her credit more than 40 published books and wrote many short stories and articles for Catholic periodicals. She was a convert to the Catholic Faith.

(Continued on page 16A)

The above bit of lettering was produced by a Nun, of the Order of St. Benedict, at St. Cecilia's Abbey on the Isle of Wight. It is reproduced here partly for the message it contains and partly for the fine quality of the hand lettering—a type of art which should be practiced far more widely in convents.

# Brilliant Illumination WITH THE RCA PROJECTOR

**Efficient** projection performance is assured in classroom, assembly hall and school auditorium because the light system is correctly engineered.

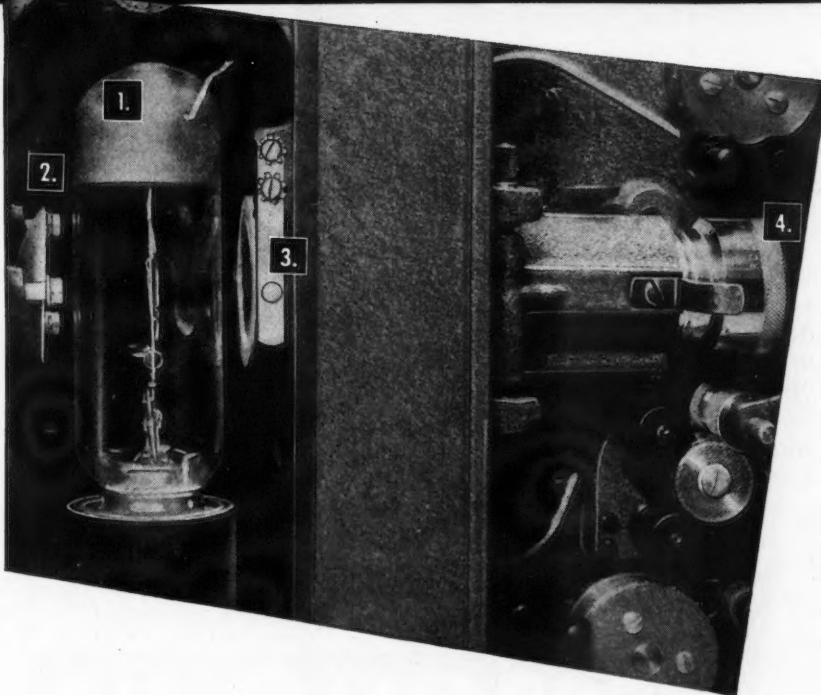
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1. Any standard 750- or 1000-watt lamp with medium prefocus base can be used.

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**Other features:** The new RCA 16MM projector will include other important advances in projector design, such as even-tension take-up; simplified film path for easy threading; completely removable gate; amplifier with inverse feedback for true sound; rewind without changing reels; standard tubes and lamps; sound stabilizer to keep sound on pitch; aero-dynamic cool-

ing to prevent hot spots; lower film-loop adjustable while in operation; theatrical framing.

**Availability:** Because of military demands, these new RCA projectors are not available now for civilian use. But investigate the new RCA projector before you plan postwar purchases for your school. Write: Educational Department 43-24E, RCA Victor Division, Radio Corporation of America, Camden, N. J.



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**GARDNER . . . MASSACHUSETTS**

## Catholic Education News

(Continued from page 120)

EDOUARD BRANLY, professor at the Catholic Institute of Paris, died during the German occupation. Dr. Branly's discoveries contributed to the practical use of radio.

### SIGNIFICANT BITS OF NEWS

#### Vocation Bulletin

The St. Patrick's Club, Washington, D. C., a group for the promotion of delayed vocations, has inaugurated a bulletin entitled *Introibo*. Rev. Timothy Reardon, S.J., of St. Aloysius' Church, spiritual advisor of the Club, says that the bulletin (issued 8 times a year) will be sent to any serviceman who is interested.

#### Sheil School Anniversary

The Sheil School of Social Studies, under the leadership of Most Rev. Bernard J. Sheil, auxiliary bishop of Chicago, began the celebration of its second anniversary on January 28, with an address by Sister M. Madeleva, C.S.C., president of St. Mary's College, Notre Dame, Ind., on the Catholic Church in the United States. On January 29, the feature was an address by Rev. Paul Hanly Furley, chairman of the department of sociology at the Catholic University of America. On February 2, Bishop Sheil spoke on Pius XII and the True Dignity and Liberty of Man. This meeting was the school's birthday party. The Leo XIII Medal, presented annually by the school for outstanding work in social education, was conferred posthumously on the late Francis

Sweeney, executive secretary of the American Irish Defense Association of Boston. Miss Sweeney, who died last June, was famous for her "rumor clinic," which traced down and exposed prejudicial rumors.

#### Teach Broadcasting

Rev. Timothy J. Mulvey, O.M.I., professor at the Oblate scholasticate, Washington, D. C., addressing the Family Life Conference on "The Family and the Radio," urged that training in writing radio script be given in the seminaries, and that seminaries put greater emphasis on the teaching of English.

#### Retreat for Girls

The Cenacle retreat house in Chicago conducted a week-end Lenten retreat for public high school girls, February 16-18.

#### Center for Negro Children

The Sisters of the Blessed Sacrament have opened a new center for Negro children in Fresno, Calif.

#### Library Unit Formed

Organization of a unit of the Catholic Library Association for the Diocese of Scranton was completed at a meeting, January 25, at St. Mary's High School, Wilkes-Barre, Pa. Most Rev. Martin J. O'Connor, auxiliary bishop of Scranton, urged high-school libraries to teach students to be discriminating readers. Rev. Andrew L. Bouwhuis, S.J., of Canisius College, Buffalo, N. Y., national president of the C.L.A., said that grade and high schools should form intellectual appetites which only good books can satisfy. Students, he said, should be trained also to use the public libraries, and they should be encouraged to build personal libraries and to recognize books as the ideal gift. Rev. John J. Maher, superintendent of schools of the Diocese of Scranton, was one of the speakers.

#### PUBLIC SCHOOL RELATIONS

##### Student Center

Catholic students of the University of Iowa have an active Catholic student center with its own building in charge of Rev. J. Walter McEleney. A project recently undertaken is the teaching of catechism to Catholic children who are patients of the University Hospitals. University students, members of the Newman Club, teach these children each Sunday morning from 9 to 10 o'clock in the wards of the Children's Hospital. Rev. J. Ryan Beiser, Ph.D., is giving a series of lectures on "The Catholic Church and Communism" at the Newman Club meetings.

##### Teach Religion

In a message published in *The Pilot*, official organ of the Elementary Classroom Teachers' Association of the District of Columbia, Most Rev. Archbishop Curley made a plea for the teaching of religion to all children.

"In our population today of 134,000,000 people," said the archbishop, "we have between 60,000,000 and 70,000,000 who never think of God, who never bend a knee in prayer and who have no sense of obligation to Him who made them. That situation is not healthy for our great nation and I am afraid that it is increasing instead of diminishing as the years go on."

##### Religion in Higher Education

Speaking at the eleventh annual meeting of the National Commission on Christian Higher Education, at Atlantic City, N. J., January 11, Very Rev. Lawrence C. Gorman, S.J., president of Georgetown University, deplored the present confusion in understanding of the nature of God, of the nature of man, and confusion in educational ends and means. The solution, he said, is for all Americans—Catholics, Protestants, and Jews—to unite in the presentation of basic religious truths concerning the existence of God and of man's eternal relation to Him, somewhat as they worked out the now famous "Pattern for Peace."

##### In New Hampshire

A bill has been prepared for the legislature of New Hampshire for a law that would permit church representatives to visit public schools for religious instruction of students one hour each

(Continued on page 18A)



NEW CENTRAL SCHOOL, HOWELL TOWNSHIP, NEW JERSEY. ARCHITECT—AYLIN PIERSON, PERTH AMBOY, N. J.

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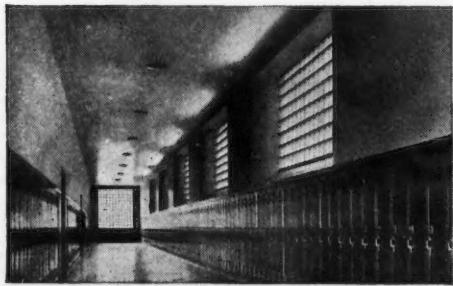
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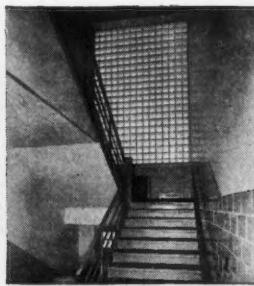
**OWENS-ILLINOIS**

# INSULUX

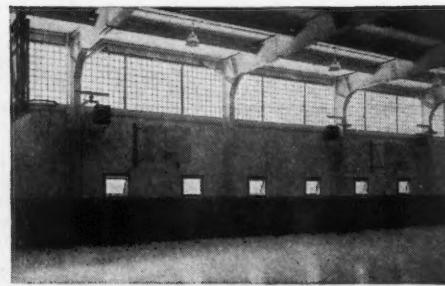
GLASS BLOCK



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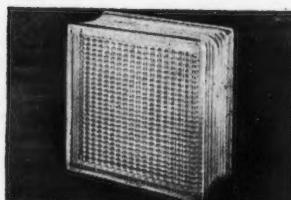


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## Catholic Education News

(Continued from page 16A)

week. A similar measure endorsed by the New Hampshire Council of Religious Education was defeated in 1943.

### In Pennsylvania

At Harrisburg, Pa., the school board has ordered the discontinuance of religious instruction on school time in the city's two public high schools because the practice has been declared illegal.

### In Maine

The commissioner of education of Maine has ruled that religious instruction may not be given in public schools of the state. The ruling was a result of a complaint by the American Civil Liberties Union.

### In Indiana

At Indianapolis, Ind., classes in religion are in operation for 350 pupils released for one hour a week from public schools, in accordance with a 1943 law. Classes are held in churches near the schools.

### Fuel Conservation

In the Diocese of Columbus, Ohio, according to a recent announcement by Rt. Rev. John J. Murphy, superintendent of schools, the parochial schools will close every Monday, following the governor's request to conserve fuel.

### Free Textbooks

A bill is pending in the Indiana legislature to supply free textbooks in public and parochial schools. A number of newspapers have attacked the bill as a tendency toward federal control of books.

### Teaching a Profession

Most Rev. Richard Downey, archbishop of

Liverpool (England), recently criticized the proposal of the British government to issue a teaching certificate to anyone who can pass a simple test in English and will spend a year at a training center. "Teaching never will reach a high standard," he said, "until the authorities realize the vital importance and dignity of the profession, and remunerate it accordingly."

### SCHOOL NEWS

#### Visual Education

Most Rev. James A. Griffin, bishop of Springfield in Illinois, has directed that audio-visual aids be introduced into all the schools of the diocese. "The Catholic system is progressive," he said. "It uses any aid to education that produces results. Audio-visual is a working educational device—G. I. Joe has found that out. The use of the motion picture is not a fad, but an aid that has come to stay." The diocese is prepared to back the program financially, in part, said the bishop.

#### Wins Westinghouse Award

Matthew Roland Kegelman, a student of Iona Prep School, New Rochelle, N. Y. (school conducted by the Irish Christian Brothers), was one of the 40 winners of the 15,000 competing in the Westinghouse Science Talent Search. The 40 winners were guests of Westinghouse at Washington, D. C., March 2, where they competed for a share in the \$11,000 Westinghouse science scholarships.

#### Physical Education

Most Rev. James A. Griffin, bishop of Springfield in Illinois, has appointed Mr. Al. Lewis director of the health and physical-education program for the Catholic schools of the diocese.

#### Technical Education

In the Archdiocese of Detroit, vocational and technical training has been extended to the ninth grade. There is now a four-year combined academic and technical course. The boys attend their academic Catholic high school in the morning and go to a technical school in the afternoon.

#### Course in Music

In the Archdiocese of New Orleans, a standard course in music has been planned for the parochial schools. Rev. Robert Stahl, S.M., professor of music at Notre Dame Seminary, is giving a series of lectures to prepare the teachers.

### NEW SCHOOLS

#### Capuchin Novitiate

The Capuchin Fathers have acquired an estate of 23 acres at Milton, Mass. They plan, as soon as possible, to move the New England novitiate to this property. A temporary novitiate has been conducted at the St. Francis' Friary, Providence, R. I. The new establishment is intended to become the motherhouse of a New England Province of Capuchin Friars Minor.

#### Mission Seminary

St. Columban's Foreign Mission Society has arranged to open a junior seminary at Milton, Mass., in September, 1945.

#### Serra High School

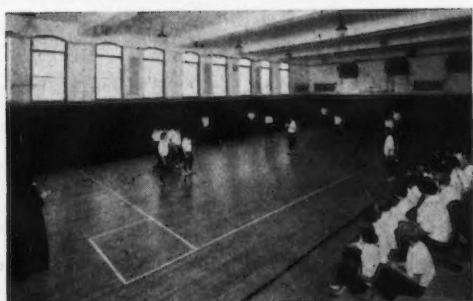
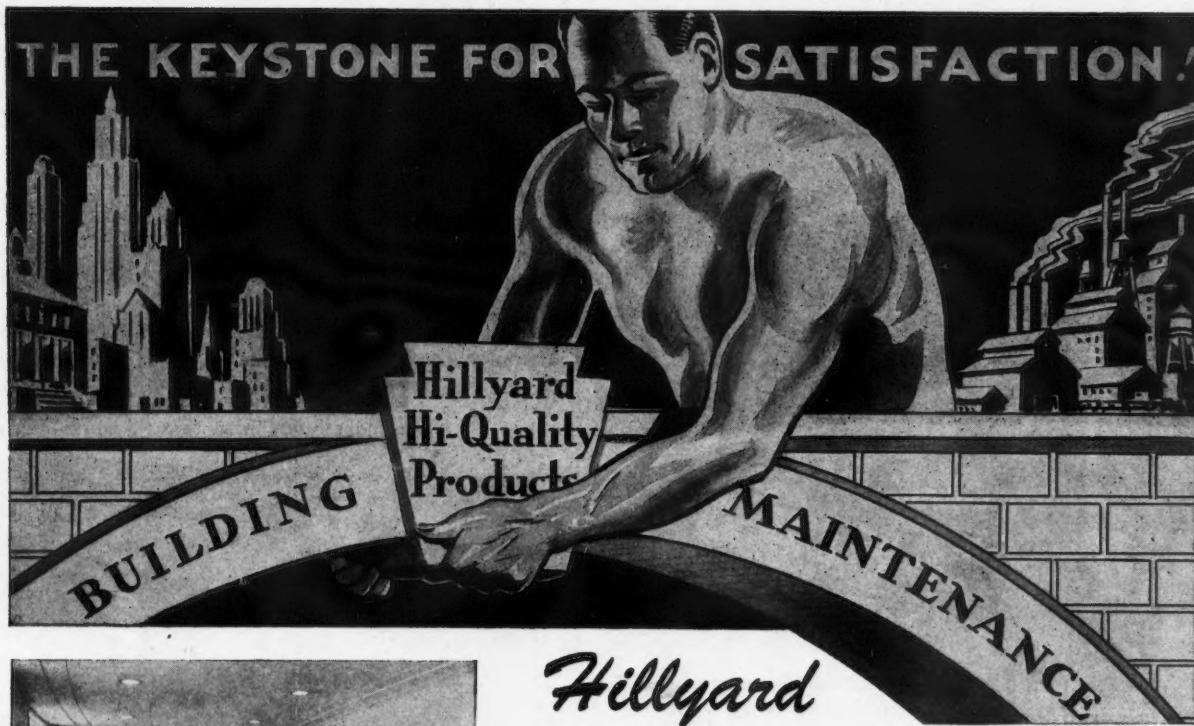
The Serra High School for Boys, at San Mateo, near San Francisco, Calif., recently blessed by Most Rev. John J. Mitty, is the first school in the state to be staffed entirely by diocesan priests. Rev. Vincent I. Breen is principal. Archbishop Mitty, in his address at the opening ceremony, stressed the necessity of teaching pupils the duties of family life and their obligations to the community—social welfare, labor, and industry. The obligation of paying a living wage and the virtue of patriotism were mentioned specifically.

#### In New Orleans

In New Orleans, La., there are seven non-parochial Catholic high schools for girls and three for boys. Since the latter are very badly overcrowded, plans have been announced for a new school to be conducted by the Brothers of the Christian Schools, and for additions to the existing schools.

#### Preparatory Seminary

A new diocesan preparatory seminary will be (Concluded on page 21A)



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## Catholic Education News

(Concluded from page 18A)

erected soon at Lafayette, La. Students of the diocese now attend the minor seminary at St. Benedict, La., conducted by the Benedictine Fathers. The latter school is almost filled to capacity.

### COLLEGES AND UNIVERSITIES

#### Federation of Catholic Students

The National Federation of Catholic College Students held its annual national council meeting at Marygrove College, Detroit, Mich., in January. One of the resolutions concerned a fitting spiritual program for VE-Day. Robert S. Shea, of St. Bonaventure College, was elected national president. Rev. Paul Tanner, of the youth section of the N.C.W.C., and editor of *Catholic Action*, is the national chaplain.

#### St. Thomas Aquinas Room

At St. Mary's College, Notre Dame, Ind., recently a St. Thomas Aquinas Room was added to the library. The room, on the third floor of the library, is set off by rosewood grill work. The project was planned at the request of the late Mother M. Verda, of the Sisters of the Holy Cross, for 20 years head of the department of philosophy at St. Mary's, and was financed largely by Mother Verda's family, the Dorsch family of Baltimore.

#### Biblical Scholarship

The Catholic Biblical Association of America has established a scholarship of \$2,500 for Biblical studies in Rome and Jerusalem. Secular and regular priests of the United States and Canada may write a competitive examination at the Catholic University of America, June 6-8. The scholarship will be available after the war. Rev. Joseph L. Lilly, C.M., of the Catholic University, is the general secretary of the C.B.A.

#### Gannon College

Gannon College, Erie, Pa., the only college for young men in its neighborhood, will seek, from public donations, a building fund of \$500,000, after the war, according to a recent announcement by Most Rev. John Mark Gannon, bishop of Erie.

#### Scholarships Available

The Catholic University of America has available 34 graduate fellowships and scholarships valued at more than \$20,000, and a number of assistantships in biology, chemistry, mathematics, and physics, open to both men and women.

#### Graduate Social Service

Our Lady of the Lake College, San Antonio, Tex., has a graduate school of social service, accredited by the American Association of Schools of Social Work, the only school in the Southwest so accredited.

#### University of Peking

The report that the University of Peking, China, has been closed is false, according to the Very Reverend Chancellor of the University. Besides its educational work, this school is preparing vaccine for typhus and has fed hundreds of thousands of refugees.

#### Medal for Architecture

The department of architecture of the University of Notre Dame has been awarded the Medal of the Society of Graduate Architects (American Group).

#### Race Relations Award

The Urban League of St. Louis, Mo., has conferred an award upon St. Louis University "for splendid services in promoting better race relations by opening its educational facilities to Negro students."

#### Destroyed by Fire

Marianopolis College, in Montreal, was destroyed by fire on January 30. This school for girls was opened by the Congregation of Notre Dame last October.

#### Washington Municipal Theater

Rev. Gilbert V. Hartke, O.P., director of the department of speech and drama at the Catholic University of America, will be executive director of the Washington Municipal Theater which has



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been incorporated under the general chairmanship of John Russell Young, a commissioner of the District of Columbia.

#### VOCATIONS TO THE SISTERHOODS

Today, as probably never before, the lure of the world casts an almost hypnotic spell on feminine youth. Not only are entertainments, distractions, luxuries, money, independence, and work outside the home available in abundance for women, but the world of tomorrow gives ominous promise of greater attractions in the line of more money, more careers, more travel, more luxury, more education, more equality, and more rights for

the female sex. It is a gem in understatement to remark that this won't exactly help the spiritual life of our girls. Undoubtedly the sisterhoods are up against high class competition and must bestir themselves to meet it with equally high class technique. The prayer campaigns of the orders will go a long way to neutralizing this, but that alone is not sufficient. God expects us to use every means and all the ingenuity compatible with Christian prudence. St. Ignatius Loyola holds a sound principle aenent this. "You must rely on God as if all depended on Him and work as hard as if all depended on you." — Rev. Benjamin R. Fulkerson, S.J., in *The Faculty Adviser*, Queen's Work Press, St. Louis, Mo.

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## New Books

(Continued from page 118)

**Christian Living in Our Economic World**  
By Rev. John L. Shea, S.J., Sister M. Lambert, S.S.J., and Frederick K. Branom. Cloth, 520 pp., illustrated. W. H. Sadlier, New York 8, N. Y.

This is the first-year book of the Catholic Social-Studies Series for the high school, prepared for the New York State Council of Catholic School Superintendents, and edited by Rev. Charles J. Mahoney. It provides a complete, first-year course in economics with a generous amount of necessary background knowledge—geography, history, sociology, etc. Chapter headings include: The World, Peoples, Resources, Industries, Finance, Business and Government, Trade, Moral Law and Economics, and Vocations.

We long have needed a complete Catholic Social-Studies Series. This first volume seems to be an ideal beginning. It is written in a popular interesting style, provided with questions, suggestions, and exercises, and always states the Catholic teaching or solution regarding the questions discussed.

We suggest that the next edition capitalize the words "Negro" and "Gospel."

### Treatise on the Spiritual Life

By St. Vincent Ferrer, O.P. Tr. from the French by Rev. T. A. Dixon, Ord. Praed. Paper, 66 pp. 50 cents. The Newman Book Shop, Westminster, Md.

### Our Independent Schools

By Ernest B. Chamberlain. Cloth, 224 pp. \$2. American Book Co., New York 16, N. Y.

A report of a study of private schools and their place in American education. The term "independent schools" is used to designate all schools not supported by taxation. The study deals with the history of private schools, their distinctive contribution to education, their special appeals to

patronage, and their prospects for the future. The report mentions comparatively few individual schools; such mention is by way of example to illustrate the characteristics of a group.

### Sister Helen

By Joseph R. Macilionis, M.I.C. Cloth, 214 pp., illustrated. \$2.50. Joseph F. Wagner, 54 Park Place, New York, N. Y. 1944

Sister Helen, of the Congregation of the Sisters of St. Casimir, was the superior of the convent in Philadelphia. The author met her for the first time when he visited his own sister, one of Sister Helen's subjects. He attributes his success in following up his own call to the religious priesthood, to the prayers and encouragement of Sister Helen. A great part of the book is autobiography of the author in which his family, his teachers, and associates receive due attention. The historical summaries of Lithuania and the Lithuanians in the United States add interest.

### Yours in the Earth

By Margaret Vail. Cloth, 287 pp. \$3. J. B. Lippincott Co., Philadelphia 5, Pa.

The author, an American woman, married a French aristocrat who became a prisoner of the Germans; she tells of her life in occupied France and of her escape to America with her little daughter. Written on the adult level.

### Controlling Juvenile Delinquency

A Community program. U. S. Dept. of Labor, Children's Bureau. Publication 301—1943. 10 cents from Supt. of Documents, U. S. Govt. Printing Office, Washington, D. C.

### Pilots Also Pray

By Lt. Tom Harmon. Cloth, 184 pp., illustrated. \$2.50. Thomas Y. Crowell Co., New York 16, N. Y.

The author, a pilot in the air corps, a former football star, tells of his adventures in South America, Africa, China, and his return home. The story tells of a man who had faith in God's providence. Written on the adult level.

### The Pacific, Its Land and Peoples.

By Frances Carpenter. Cloth, 512 pp., illustrated. \$1.40. American Book Co., New York 16, N. Y. 1944.

A geographical reader, describing the Pacific islands, China, Japan, India, etc. A great deal of the ancient history of the main countries is given as well as the relation of these countries to the voyages of Columbus, and later, their political and economic relations with the United States.

### Moral and Social Questions

By Alexander Wyse, O.F.M. Paper, 312 pp. St. Anthony Guild Press, Paterson 3, N. J. 1943. Arranged for high school religious-discussion groups and study clubs.

### Quest

By Students and Alumnae of Mundelein College. Cloth, 110 pp., illustrated. Published by the Charles L. O'Donnell Unit of the Catholic Poetry Society of America, Chicago, Ill. A collection of poems.

### An Essay on the Economic Effects of the Reformation

By George O'Brien. Cloth, 204 pp. \$2.50. The Newman Bookshop, Westminster, Md.

This is a scholarly and quite readable discussion of the thesis that the two present opposing schools of economic thought, namely capitalism and socialism, both have their origin in Protestantism. "These excesses and exaggerations are the result of the free play of private judgment unguided by authority, and could not have occurred if Europe had continued to recognize an infallible central authority in ethical affairs."

### Adventures of Tommy Blake

By Brother Ernest, C.S.C. Cloth, 180 pp. \$1. St. Anthony Guild Press, Paterson 3, N. J.

The people in this story lack vividness and personal individuality. The situation is the so frequent one of an infidel father with money insisting on a godless education for his son

(Continued on page 24A)



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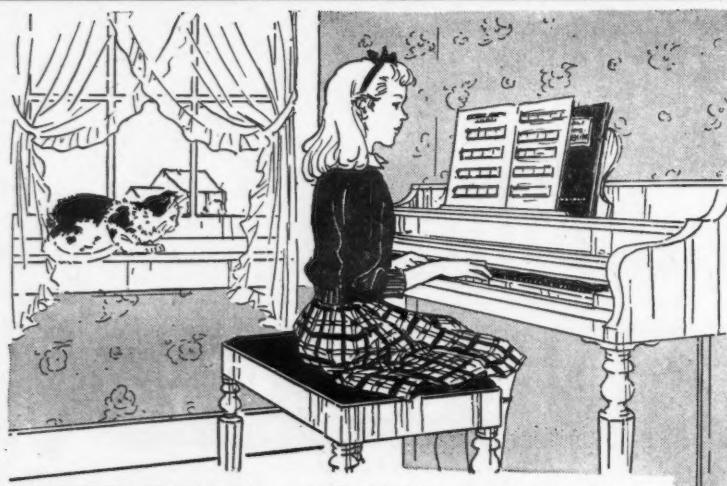
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## New Books

(Continued from page 22A)

while the religious mother establishes her rights by escaping from her husband with the boy. The running-away solution is practically the only one employed in the rest of the plot; for the boy tries three times to run away from the high-class, atheistic school his father forces him to attend. Near the end, there is an interesting situation bringing things to a strong climax; but Brother Ernest does a much more convincing job on his stories of adventuring saints.—*S. M. E.*

### The Christmas Anna Angel

By Ruth Sawyer. Cloth, 48 pp. \$2. Viking Press, New York, N. Y.

This fanciful story of two children's Christmas in Old Hungary, has as its background the experiences of Miss Anna Kester, a close friend of its writer and of Kate Seredy, its illustrator. Evidently many loving memories are expressed in both text and pictures, all of which have the quaintness and charm that can come only with love of home and parents and of the Christ Child. Catholic children will especially enjoy the book.

### Copper, the Red Metal

By June M. Metcalfe. Cloth, 104 pp. \$2. The Viking Press, New York, N. Y.

For supplementary reading in the middle grades, this book has twofold value. The first half tells the history of the finding and use of copper; it is accurate but colorful and full of intrinsic interest. The second half outlines the modern methods of copper recovery and industrial use and is of special value in the science and social-science classes.

### A Tale of Two Houses

Story by Caroline Dyer. Pictures by Donald McKay. Cloth, 32 pp., 8 x 11. \$1.50. McGraw-Hill Book Co., New York 18, N. Y.

A picture-story book for very small children with a moral for adults—don't be too important and dignified to live a normal life.

### Stanley's Africa

By R. Busoni. Cloth, 288 pp. \$3.50. The Viking Press, New York, N. Y.

This is the story of the discovery, the exploration, and the beginnings of the white man's exploitation of Central Africa, told chiefly in terms of the achievements of Henry M. Stanley. The story is told with a minimum of detail, with great sympathy for Stanley, and with a fine feeling for the romance, the danger, and the value of the better explorers. The author's vigorous pen-and-ink drawings help enormously to hold the interest of boys and girls of advanced high school age.

### Mystery at White Moccasins

By L. A. Wadsworth. Cloth, 278 pp., \$2. Farrar and Rhinehart, New York, N. Y. 1944.

A lively story whose mystery is kept intriguingly near the surface without becoming too engrossing. Pleasant friendship and family plot supply an interesting background. Healthy, without a trace of the terror element that sometimes mars juvenile mysteries. Good characterization, appreciation for beautiful things, and humor add to the readability and to the value of the book.—*S. M. E.*

### The Calling of a Diocesan Priest

By Joseph C. Fenton, S.T.D. Paper, 72 pp. 50 cents. The Newman Book Shop, Westminster, Md.

The author first explains the essential difference between the diocesan priesthood and the priesthood in a religious order, then discusses motives, preparation, prayer, and the spirit of the diocesan priesthood.

*Paying for the War*, a resource unit for teachers of the social studies. 69 pp., November, 1942, 30 cents. National Council for the Social Studies, 1201 Sixteenth St., N.W., Washington, D. C. (A supplement is in preparation.)

(Continued on page 26A)

# The Sign

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### New Books

(Continued from page 24A)

#### Driver Education and Training Manual for High School Teachers

Paper, 144 pp. Published by American Automobile Association, Washington 6, D. C. Obtainable also from local AAA Motor Clubs.

This is a complete outline for a full-semester course to be used with the textbook *Sportsman-like Driving*. The lessons have been developed over a period of three years by educators and traffic specialists. Lessons are outlined for both classroom study and behind-the-wheel practice. Final standardized tests on the various items of knowledge and skill in driving are included.

#### Marie, Sister of St. Therese

Edited by Rev. Albert H. Dolan, O.C. Paper, 72 pp., 50 cents. The Carmelite Press, Chicago, Ill. A brief biography.

#### Understanding Juvenile Delinquency

U. S. Dept. of Labor, Children's Bureau, Publication 300—1943, 10 cents, from Supt. of Documents, U. S. Govt. Printing Office, Washington, D. C.

#### Sherlock Holmes and Dr. Watson

Edited by Christopher Morley, Cloth, 372 pp. Harcourt, Brace & Co., New York, N. Y.

Two long and three brief stories from Conan Doyle's famous detective adventures of Sherlock Holmes make up this book. The editor has provided a long introduction, numerous footnotes, and two bibliographies, without all of which the book would be equally enjoyable to old readers, if not so fully informative to students. Doyle's long career as an unsuccessful medical man, as a brilliantly popular author, and as a businessman and commentator on international affairs, was strangely marked by his unscientific dabbling in spiritualism and other occult phenomena.

Apparently, the loss of his Catholic faith in early manhood led to the uncertainty and the fruitless groping in the spirit world which harassed him until the end.

#### At Random Sown

By Anne Morehead. Cloth, 319 pp. \$1.50. The Ave Maria Press, Notre Dame, Ind.

Teachers of sociology and college students, as well as ordinary men and women will appreciate this thrilling tale of a girl whose rebellion against poverty and unequal opportunity caused her to abandon her religion and to teach Communism. The story ends with an appreciation of social justice on the part of both capital and labor.

#### The Priest in the Epistles of St. Paul

Compiled by Most Rev. Giovanni Cicognani. Cloth, 119 pp. \$1. St. Anthony Guild Press, Paterson, N. J.

This book presents for meditation the leading references in St. Paul to the dignity, the office, and the powers of the priesthood. The commentary which supplements each of the passages is evidence of the compiler's scholarly spirituality.

#### Separate Star

By Loula G. Erdman. Cloth, 206 pp. \$2.25. Longmans, Green & Co., New York, N. Y.

This story of a teacher's first year is told with insight and interest, and should help college girls understand the trials and the fine opportunities for service which teaching presents.

#### Why We Are Catholics

By Albert H. Dolan, O.Carm. Paper, 244 pp. 50 cents; cloth, \$1. Carmelite Press, 55 Demarest Ave., Englewood, N. J.

A collection of enlightening sermons on the existence of the supernatural, the Divinity of Christ, the Church, and prayer. Other useful pamphlets by Father Dolan include: *Scapular Facts* (10 cents), *The Little Flower's Mother* (15 cents), *Letters of the Little Flower's Mother* (10 cents), and *Where the Little Flower Seems Nearest* (15 cents).

#### A Bibliography of Literature and Visual Aids

For study of forest resources. American Forest Products Industries, 1319 Eighteenth St., N.W., Washington 6, D. C.

#### Standards for Neighborhood Recreation Areas and Facilities

Published, October, 1943, by National Recreation Association, 315 Fourth Ave., New York 10, N. Y. 15 cents.

Information needed for planning playgrounds and buildings, and organizing recreation supervision.

#### Our Money and Our Life in Wartime

A wartime supplement to consumer education. 8 cents, from South-Western Publishing Co., Cincinnati, Ohio.

#### What to Eat — How to Prepare It

By Bess Oerke. Paper, 144 pp. 45 cents. McCormick-Mathers Publishing Co., Wichita, Kans.

This is a new type of text-laboratory outline for use in high school foods classes. It may be used effectively with students reading from several of the textbooks to which it is keyed, or it may be used in conjunction with a particular textbook.

The material is assembled on the unit basis, and in addition to explaining cooking processes and the production and manufacture of food, it places emphasis on health and nutrition. A unit on safety is also included. As an aid to the teacher in meeting individual needs, additional activities are suggested at the end of each exercise. Tests and a teacher's manual are available.

#### The War and America

By Francis L. Bacon. Paper, 125 pp. 4 maps, 60 cents. The Macmillan Co., New York, N. Y.

#### War With the Axis

By Charles T. McFarlane. Paper, 136 pp., illustrated with pictures and maps. American Book Co., New York, N. Y.

These are two brief school histories of the present war from backgrounds to the events immediately following the Japanese attack upon Pearl Harbor. They are both useful booklets written in an interesting and comprehensible style.

The initial summary of events down to Pearl Harbor in Mr. McFarlane's book is quoted largely from President Roosevelt's addresses. This book concludes with a survey of the industries and resources of the Western Hemisphere.

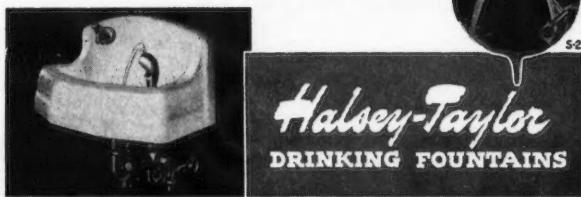
It would be unfair for the reviewer to pass over an error made by both of these authors, an error, while,

(Continued on page 29A)



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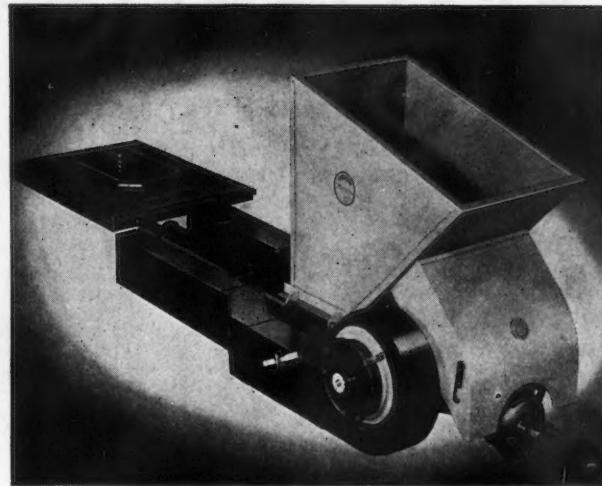
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## New Books

(Continued from page 26A)

perhaps, of minor importance to the immediate purpose of the books, yet one of tremendous importance in its own place and in the cause of truth in history. This error is the common one of considering the so-called Loyalists in the Spanish civil war as the champions of liberty and democracy.

The Popular-Front government in Spain had less right to be considered a legitimate government than, for example, the English colonial government of the American Colonies before the Revolutionary War. It came into power through a dishonest election; it represented the extreme radical elements in Spain; it was controlled by atheistic communism and coached by international communist agents; and it perpetrated unspeakable atrocities upon the people of Spain who did not endorse it.

We may regret that General Franco has placed himself under obligations to Hitler and Mussolini, but we should give him credit for not actively joining these brigands in their war against civilization even though he received no encouragement from the allied powers in his hour of need.

### Techni Data Hand Book

By Edward L. Page. Paper, 64 pp., illustrated, spiral binding, \$1. Cloth \$1.50. The Norman W. Henley Pub. Co., 17-19 W. 45 St., New York, N. Y.

A condensed classified summary of the useable information on the fundamental exact sciences—mathematics, physics, chemistry, engineering. Data scattered in many places is here assembled for quick reference.

### Activities in Life Science

By Hunter and Kitch. Paper, 368 pp., illustrated. American Book Co., New York, N. Y.

A workbook in biology.

### Experiences in Life Science

By Edna Craig and George K. Stone. Paper, 186 pp. 88 cents. The Macmillan Co., New York, N. Y.

A workbook in biology.

### I Pray the Mass

Arranged by Rev. Hugo Hoever. 447 pp. Various bindings. The Catholic Book Publishing Co., New York.

This new edition of the Sunday Missal is distinguished by three features. First, the translation, which is original, is a compromise between the stiff formality which has

distinguished older English missals and some recent attempts to fully modernize the language of the Ordinary and the Canon of the Mass. Second, a clever arrangement of typographic dots and arrows simplifies the users' skipping from the Ordinary to the changeable parts of the Mass and back again to the Ordinary. A third feature is the large and legible type and the entirely new illustrations. A treasury of prayers includes the most commonly used devotions. Format and binding are attractive, particularly for children and young people. National Liturgical Week, 1941

Paper, 266 pp., \$1.50. Benedictine Liturgical Conference, Newark, N. J.

These are the proceedings of the second Liturgical Week, held in October, 1941, at St. Paul, Minn. The volume provides a very excellent overview of the present views of the religious, social, and other values of the Liturgy.

### The Words of Truth

By Rev. Leon A. McNeill and Madeleine Aaron. Paper, 216 pp. St. Anthony Guild Press, Paterson, N. J., 1942.

The third and final booklet in the Mystical Body series. Based on the new Baltimore Catechism No. 2, this text is intended for children from the fifth to the ninth grade and for the use of teachers of any grade. It gives excellent explanations of the questions and answers of the Catechism.

### The Gifts of God

By Elizabeth Sharp. Paper, 88 pp. 50 cents. Catechetical Guild, St. Paul, Minn.

This booklet, with an introduction by Leonard Feeney, S.J., discusses the gifts of life, the world, free will, speech, joy, sorrow, faith, wisdom, forgiveness, and of God Himself. As Father Feeney says: "It is not an academic spiritual treatise; it is a practical portrayal of spiritual realities in action."

### We Have a Pope

By Rev. Charles Hugo Doyle. Cloth, viii-118 pages. Price, \$1. St. Anthony Guild Press, Paterson, N. J.

This life of Pope Pius XII is written for the purpose of providing Americans—particularly young people—with an understanding of the achievements of the present Holy Father as a statesman and churchman.

### Do You Know Jesus?

Adapted from the French of Sabine du Jen by Rev. Charles H. Doyle. Illustrated, 76 pp. 50 cents plus postage. St. Anthony Guild Press, Paterson, N. J.

Believe it or not, the author explains the Mystical

Body of Christ in the language of a child. And the clever illustrations by J. Duchene will captivate the child.

### The New Testament Series

The Life of Christ, Part II. Paper, illustrated, 96 pp. 25 cents plus postage. St. Anthony Guild Press, Paterson, N. J.

A study outline for adult discussion clubs and for classes of high school students, prepared by the Confraternity of Christian Doctrine.

### Economics

The Franciscan Studies, Vol. XXII, No. 4. \$1.50. Published by Franciscan Educational Conference, St. Bonaventure, New York.

This is a complete report of the twenty-third annual meeting of the Franciscan Educational Conference, held in June, 1941. The subject matter is recent economic theories and their application to current political, religious, and social situations. The papers provide a valuable overview of present-day Catholic thinking and action as seen through the eyes of the Franciscans.

### Individual Corrective Exercises for Elementary School English

For Grades 2-6 inclusive. First two grades, 64 pp., 24 cents and 96 pp., 28 cents respectively. By Price, Miller, Price, & Kettnerman. Others 96 pp. and 32 cents each. By Price, Miller, & Patchen. The McCormick-Mathers Publishing Co., Wichita, Kans.

Each of the first two books has nine units of work, with an achievement test included. The exercises are planned to give purposeful training in the fundamentals of good language. Text and instructional material are given at the beginning of each exercise and specific examples precede the lessons.

Books 4, 5, and 6 present, step by step, the subject matter recommended for the respective grades and provide for review and remedial exercises when needed. Also arranged in nine units each, the first lesson in each unit is a survey test and the last a pupil's self-test.

### The Role of the Teacher in Health Education

By Ruth M. Strang and Dean F. Smiley. Cloth, 371 pp. \$2. The Macmillan Co., New York, N. Y.

Health in a Power Age

By Charters, Smiley, and Strang. Cloth, 343 pp. \$1.08. The Macmillan Co., New York, N. Y.

Book Nine in the new "Health and Growth Series."

The Pageant of South American History

By Anne M. Peck. Cloth, 415 pp. \$3. Longmans, Green & Co., New York, N. Y.

(Concluded on page 30A)

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## New Books

(Concluded from page 29A)

### Cumulative Review

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#### Review for Mastery in English

These are Books IV, V, and VI of the *Plain Way Review Series* for 10th, 11th, and 12th grades respectively. By Walsh & Walsh. Paper, 64 pp. each. The first two books sell at 36 cents each; the last, 32 cents. The McCormick-Mathers Publishing Co., Wichita, Kans.

Each of the books in this review series is keyed to the *Plain English Handbook*. The *Cumulative Review* may be used as an intensive 12 weeks' review of fundamental grammar and usage, or it may be extended over a semester.

*Sentence Mastery* is a review of fundamental grammar and usage through an intensive treatment of the sentence.

*Review for Mastery* is designed especially for preparing students to meet college entrance requirements in English. For those who do not plan to attend college, this six weeks' study offers a complete review.

#### Teaching a Modern Language

By Cameron C. Gullette, L. Clark Keating, and Claude P. Viens. Cloth, 136 pp. \$1. F. S. Crofts & Co., New York, N. Y.

This professional book briefly outlines present theory, method, and materials for teachers on the high school and college levels.

#### Army and Navy Correspondence

Paper, 32 pp., octavo, 32 cents. South-Western Publishing Co., Cincinnati, Ohio.

A booklet based upon Army and Navy regulations, for the use of the following classes: training classes for Army and Navy clerical service; commercial classes in any school; for classes of boys or girls who expect to secure clerical positions with the Army or Navy.

#### The Home Guide to Modern Nutrition

By N. D. Phillips. Paper, "wire-o" binding, 96 pp., 3 by 5. 50 cents. Longmans, Green & Co., New York, N. Y.

Here is an extremely useful, pocket-size book for ready reference and daily use for anyone interested in providing a scientifically balanced diet for himself or for those for whose diet he is responsible.

The basis of selection consists of 30 breakfasts, 30 lunches, and 30 dinners with suggestions for suitable modifications and additions to each to suit the individual's taste or requirements.

In addition to the menus, there is a large amount of information, much tabulated, in regard to nutritional values of foods and to individual requirements. *Problems and Tests in Civics*

By Edmonson and Dondineau. Paper, 149 pp., perforated, 60 cents. The Macmillan Co., New York, N. Y.

A workbook planned to facilitate the use of the problem method. Lessons are based on the authors' *Civics in American Life*, but are readily usable with any textbook.

#### Library Guidance for Teachers

By Margaret K. Walraven and Alfred L. Hall-Quest. Cloth, 308 pp. \$2.75. John Wiley & Sons, New York, N. Y.

This book applies modern library science to the needs of secondary school teachers.

#### Catalog of Reprints in Series, 1942

By Robert M. Orton. Paper, 98 pp. \$3.50. H. W. Wilson & Co., New York, N. Y.

As a catalog this list is necessarily more complete than critical.

#### America Organizes to Win the War

By Erling M. Hunt. Cloth, 426 pp. Harcourt, Brace & Co., New York, N. Y.

Twenty-two writers have contributed to this book which looks at the war as of February and March, 1942.

#### When Today Began

By Pauline K. Angell. Cloth, 378 pp. 92 cents. The Macmillan Co., New York, N. Y.

These stories tell how common things of everyday life — soap, fire, coal, electricity, and what not — originated.

#### Dissertations

This is the title of a 74-page brochure containing extracts from theses accepted for higher degrees in the Fordham Graduate School of Arts and Sciences, New York City. Twenty classified excerpts are given, together with the names of the students and their directors.

#### Why Penance?

Alexander Wyse, O.F.M.

#### A Bank Account in Heaven

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#### Contardo Ferrini

Marion A. Habig, O.F.M.

#### Half the Young Men

Isidore O'Brien, O.F.M.

Pamphlets. 5 cents each, plus postage. St. Anthony's Guild, Paterson, N. J.

#### The New Testament Series (Syllabus II) The Life of Christ, Part I

This is the *Leader's or Instructor's Manual* for use

with *The Life of Christ, Part I of the New Testament Series*. 15 cents, plus postage. St. Anthony Guild Press, Paterson, N. J.

#### Novena to Our Lady of Victory

By Rev. Raymond A. Punda. Paper, 32 pp. Lawrence N. Daleiden and Co., 218 W. Madison St., Chicago, Ill.

A novena for our boys in the service and for victory and peace, arranged for congregational use, and introduced at St. Stanislaus Parish, Milwaukee, Wis.

#### With Wings As Doves

By Sister M. Eustolia. Cloth, xiv-177 pp. \$1.50. College of the Holy Names, Oakland, Calif.

The sketches of the lives, characters, and works of 12 outstanding members of the Congregation of the Sisters of the Holy Names of Jesus and Mary in Canada during the first half of the past century.

#### The Bells of Amsterdam

By Ruth Holberg. Illustrated by Richard Holberg. Cloth, 88 pp. Thomas Y. Crowell Co., New York, N. Y., 1940.

Teachers and parents are continuously on the lookout for out-of-the-ordinary books for children — books that tell a story both in words and in pictures. This is such a book. It tells how bells and carillons are cast, tuned, and set up in Holland. It also tells that one must be taught how to ring these bells, for the Dutch people love bell music and only trained artists are allowed to manipulate the bell and carillon keyboards. For grades four and up. —S. M. S.

#### Young Mac of Fort Vancouver

By Mary Jane Carr. Illustrated by Richard Holberg. Cloth, 238 pp., \$2. T. Y. Crowell Co., New York, N. Y.

Fort Vancouver of this story stood where the city of Vancouver, Wash., now stands. This fort was the principal western post of the great fur-trading company, the Hudson's Bay Company of England. Here one of the big men of western United States history — big in soul and in body — ruled as chief factor, for John McLoughlin, the White-headed Eagle, governed not only the fort and fur traders but the thousands of Indians who made up the population of this, at the time, unsettled region.

Although not thoroughly Catholic, the book is pro-Catholic. The spirit of the gentle Ursuline Nuns of Quebec gleams through like a golden shaft when Mia in her delirium murmurs, "Mary, my Mother, keep watch o'er thy child." Any boy or girl of junior high school age will be held spellbound by every chapter of this book to the surprising and happy climax. A strong book — a book of meaningful action to the last page made more real by the many arresting illustrations. —S. M. S.

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*Educational Department, R. C. A. Victor Division, Radio Corporation of America, Camden, N. J.*

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For brief reference use CSJ—326.

**Specification for Folding Chairs**

Series VII—School Plant Research—No. 1 of the American Council on Education Studies. Published by American Council on Education, 744 Jackson Place, Washington, D. C.

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### INTERESTING BOOKLETS

*Junior Books* is a new magazine devoted to reviews of books for Catholic youth, edited by Brother Ernest, C.S.C., and published bi-monthly by the University of Notre Dame.

*Quo Vadis* is a bulletin written by students of St. Mary College, Xavier, Kans., and mailed to other colleges of the Central Midwest Region of the National Federation of Catholic College Students. The bulletin presents suggestions for conducting meetings, panel discussions, etc.

*Australia* is a monthly bulletin from the Australian News and Information Bureau, 610 Fifth Ave., New York, N. Y. Besides direct news and information it contains bibliographies of books, booklets, and articles. From the same source may be had a large colored resources map of Australia and a booklet, *The Australian Way of Life* (10 cents).

*Education and Training for Demobilized Service Personnel* is a 10-page report of the Committee on Education of the Chamber of Commerce of the United States, Washington, D. C.

The U. S. Department of Agriculture (Office of Distribution, Washington 25, D.C.) has available for free distribution a number of pamphlets on foods — canning, preparing meat, gardening, buying food, nutrition, etc. Write to the above address for a list. A central distributing office is also at 5 So. Wabash Ave., Chicago 3, Ill.

*Helping Youth to Understand the Social-Security Program* is a reprint published by the Federal Security Agency and procurable at local field offices. It is suggested that a study of social security be made in the eleventh and twelfth grades. Local field offices of the Social Security Board will supply a film, "Old Age and Family Security" as well as speakers.

*The Steam Locomotive* is a new sound motion picture, released by the New York Central System. It runs 720 feet, 16mm. black and white. It goes on a trip with a new Hudson locomotive and also shows how steam is produced. Information about distribution of the film may be obtained from the Motion Picture Bureau, New York Central System, 466 Lexington Ave., New York 17, N. Y.

*The United Fruit Company and Middle America*, by A. A. Pollan, executive vice-president of the United Fruit Company is a 27-page booklet which Middle America Information Bureau, 9 Rockefeller Plaza, New York 20, N. Y., will be glad to send you. It contains a lot of valuable information about the countries of Middle America. If you send for it, ask also for a list of the other publications available.

*Shall Slovenia Be Sovietized?* is "a rebuttal to Louis Adamic," gathered and translated from the pages of the Slovenian daily, *Ameriska Domovina*. Published by the Union of Slovenian Parishes of America, 3547 E. 80th St., Cleveland, Ohio.

*Food and Nutrition News* is an informative periodical published by the National Live Stock and Meat Board, 407 S. Dearborn St., Chicago 5, Ill. The January issue contains an article on "Protein in the Child's Diet" by L. Emmett Holt, Jr., M.D.

*Second Wartime Commencement Manual* is published by the National Education Association, 1201 Sixteenth St., N.W., Washington 6, D. C. 50 cents per copy.

*News Letter of the Catholic Association for International Peace*, 1312 Massachusetts Ave., N.W., Washington 5, D. C., is a monthly (during the school year) publication sent free to members and for \$1 per year to others. It is a good source of information on statements of the Pope, news items, and listing of new books.

*Marching Home* is a 48-page bulletin issued by the Institute of Adult Education, Teachers College, Columbia University, 525 W. 120th St., New York 27, N. Y. This discussion of educational and social adjustments after the war stresses the fact that such services ill conducted will drive away the people they attempt to aid.

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In addition to this new feature on the Life of Christ which began in the January issue, TOPIX presents Lives of the Saints and outstanding Catholics. This large size 16-page full color magazine is published monthly. Priced at 3c a copy in bulk orders of 10 or more copies. Single subscriptions 50c a year. Sample copy on request. (A Catechetical Guild Publication.)

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